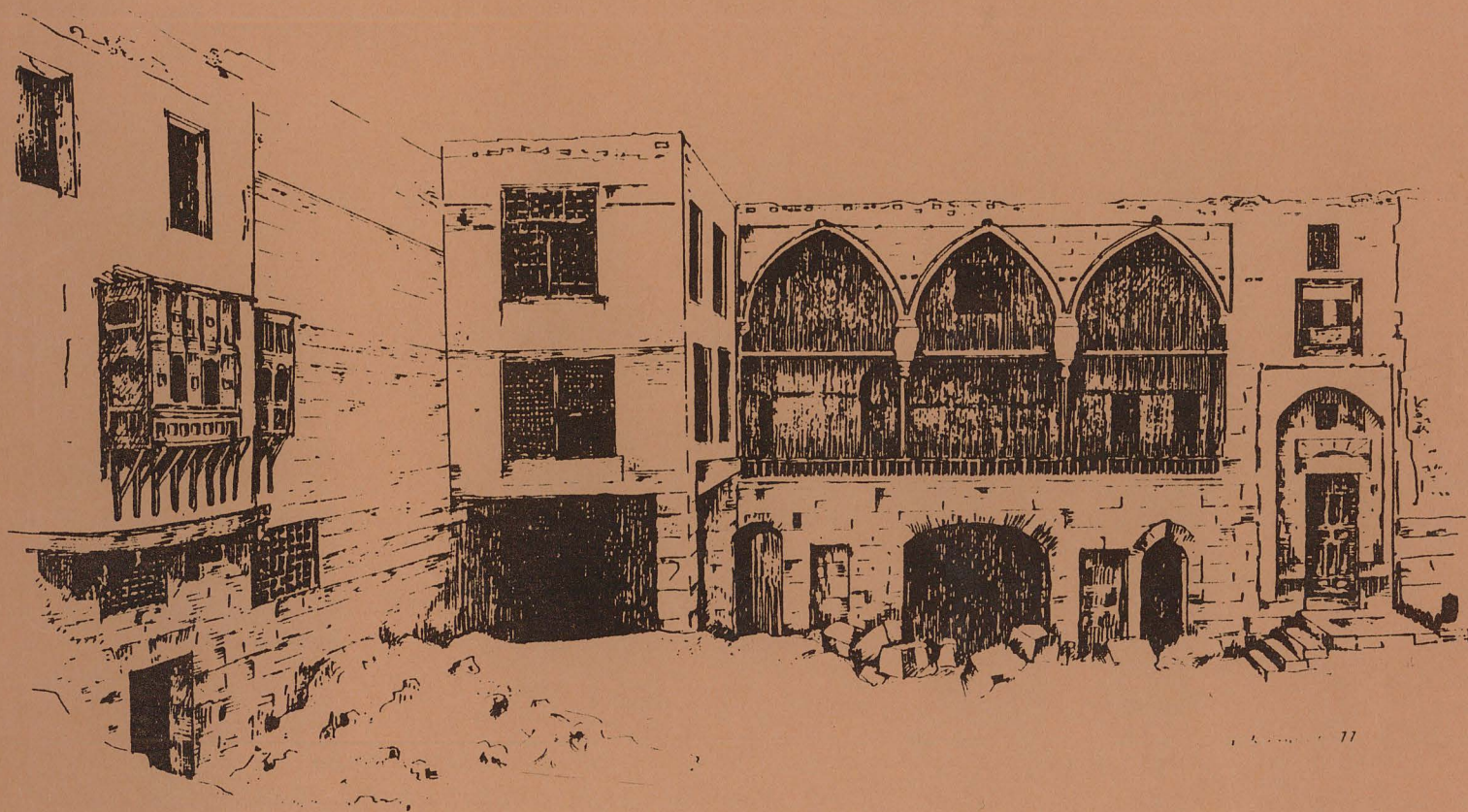


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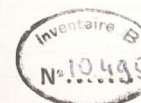


# The ARCE Newsletter

## Number 110, Fall 1979

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THE ISLAMIC PREACHER

HIS ROLE IN THE MOSQUE AND THE COMMUNITY

*Preliminary Report of a Field Season*

The project which I submitted to the American Research Center in Egypt in the fall of 1977 was entitled: The Islamic Preacher: The Role of the Imām/Khatīb in the Mosque and the Community. I had prepared and proposed this research while at the University of Chicago, upon the suggestion and under the guidance of the Department of Anthropology, aided by comments of fellow-students, and based on the most accurate accounts, whether ethnographic or historic, available to me. It is enough to say that as with all plans conceived in abstracto, countless surprises were in store. In my attempt to carry out this study of one specific institution, I found, as have many others, that the shortest distance between two points is not always a straight line, nor was I fully aware of the wealth of tacit assumptions I bore toward Egyptians or they would bear toward me. The effort to study preachers led me, willy-nilly, through the exploration of numerous other facets of Egyptian society and Islamic tradition as context for the principle object.

Although I had never been to Egypt before, I envisioned an ideal field-site in a middle-sized city, straddling the so-called urban and rural so as to have a base for possible comparison as well as observation. Working in Cairo would have been much easier as regards living conditions or

\*Funded by the Foreign Currency Program, Smithsonian Institution, Washington, D.C. and the International Communication Agency.



official authorizations but a site away from the metropolis offered other advantages plus the fact that it is still practically terra incognita to Middle Eastern Anthropology. Such a site I found in Minya, some 250 kilometers south of Cairo where, after five months of appealing, wondering and waiting, I was finally permitted to begin my research as a special student, affiliated with the new university in that city.

Even though enthusiasm can sometimes substitute for experience, I was soon forced to adjust to the local tempo. At the beginning, things proceed slowly and whole days rather than hours become the basic unit of the schedule. Owing to an initial lack of familiarity with the particulars of the local situation or with the subtleties of fieldwork in general, I felt at first that my energy was being consumed by preliminary and even distracting details. Only slowly did it dawn on me that I was not biding my time or being misled whenever I accepted a cup of tea from a curious neighbor but I was in the thick of investigating exactly what I had come to find out about. The problem was with me, not with them. I had to shake off my armor of crystalline fixations and train my attention on what was happening before my eyes, the men, the mosques and the drift of immediate interest. Week by week, and not without apprehension and reluctance, I was pulled from the high ground of theory into the banter of the marketplace, the hospitality of the guest room and the daily religious lessons of the mosque.

To clarify a point I should mention that I did not intend to embark immediately upon my field research upon arriving in Egypt, for I had been roundly warned that this would be impossible. Old hands had advised me to be patient, suggesting that it might take months to arrange the requisite permissions to work outside of Cairo, nor even at that was perseverance any guarantee of success. Thus I decided to leave for the field in November of 1977 after completing all the formalities at the University of Chicago and submitting my proposal to ARCE for funding beginning the following summer. Not only could I live more cheaply there than in Hyde Park, but I thought it best to spend any necessary "waiting-time" in a situation where I could make general observations and practice my Arabic. In Dr. Donald Cole who had spent a semester at Chicago the year before, I had a friend and contact in the Anthropology Department at the American University in Cairo. Eventually, he oversaw my provisional affiliation with AUC and under this sponsorship I extended my visa until the ARCE grant was activated in August of 1978. I spent my first many weeks in Egypt getting oriented and consulting with social scientists and others at a variety of European, American and Egyptian institutions.

I was frequently told that the odds were strongly against my working outside of Cairo unless I might somehow win the confidence of a highly-placed official in a provincial city who, on his own initiative, could evade the Gordian knot of officialdom, for unraveling it is virtually impossible. Such a hero I found in Dr. Abdel al-Min'am Shawqī, dean of the College of Arts at Minya University. To him I owe an incalculable debt of thanks. Although now somewhat older, Dr. Shawqī enjoys a sterling reputation in both the political and the academic community as a dedicated educator and an outstanding pioneer in the sociology of development. Having worked with UNICEF, AID, and other agencies, he appreciated my predicament. He took up my case and followed it through with a remarkable and most encouraging determination. Through his offices, not only did I gain virtually free access to the city of Minya, but I was invited into various activities at the University, affording me the rare opportunity to observe the priorities and methods of Egyptian social scientists which I found in itself to be a dimension of local culture of considerable ethnographic interest. Also at the university, I made the first important contacts which led me into local mosques. While my efforts to use this same base to enter into contact with Islamic student activities were not so successful (in fact I was sharply repelled) I was nevertheless in a position to observe the emergence of a core of young fundamentalists who styled themselves as the re-birth of Hasan al-Bana's Ikhwān, The Muslim Brothers. Incidentally, while I was in Minya, these religio-political zealots eventually precipitated a colossal confrontation with civil authorities. It involved not only the local riot-police who were often on hand, but 5,000 troops were brought in before the settlement was negotiated. This explosive event rated national attention a few weeks after the fact when President Sadat seized on these disruptions and condemned them as irresponsible and intolerable extremism. While I concentrated my attention on more traditional Islamic institutions, I nevertheless followed these developments as best I could from my first days in Minya and tried to situate them in the larger community context. I resided in there steadily from May 1978 until the end of August 1979.

In my original research design I proposed a low-profile association with a small number of religious specialists in different kinds of mosques. Sight unseen I took for granted that my presence would be regarded as strange. But I could hardly have foreseen other subterfuges which from early on would become significant factors in how I was perceived or how I was led to perceive them. Most important of the issues which would affect my general movement and overall methodology were the facts that, one, I was a Christian and, two, I was a European (or "Euroamerican"); and contradicting both categories I was expressly interested in Islam and I seemed comfortable with Arabic language and customs. Rural Egypt has never been open to the free movement of foreigners (or even "strange" Egyptians for that matter), and this is doubly true of the Sa'id, i.e., Upper Egypt. Even though



transistors, television and literacy are penetrating everywhere, timeless conservatism added to the political and economic turmoil of the last three decades have reconfirmed traditional peasant xenophobia. One result, which would require long and delicate analysis to describe accurately, is a burgeoning religious chauvinism or sectarianism which I ran into literally everywhere. It simplistically divides the social universe into two competing camps along the lines of Coptic/Christian and Muslim. Although almost all Egyptians would initially claim to ignore this distinction, and indeed in general, villages and neighborhoods are remarkably integrated, I saw repeatedly and constantly that both with me and with each other, Egyptians hold to a resolute and implacable preoccupation with religious affiliation. In Upper Egypt it was sometimes as though religion serves as an immediate marker of presumed solidarity or potential hostility. In moving between them I could not help but remark how each group has cultivated its own folkloric interpretation of history and each privately weights its claims to moral superiority and social legitimacy over against the other. I did what I could to avoid this hornet's nest by presenting myself as neither Coptic nor Muslim but as Catholic and anthropologist but this *tertium quid* had little meaning except, gradually, what I could give it by my word and deed. Many would assume me to be a wandering student of Islam, i.e., a sort of Azharī from the West, although my preferred interest in contemporary and local Muslims instead of the ancient and classical models refuted such a category. Others seemed to presume I had come to them on the verge of conversion to Islam, a most fruitful source of confusion that required constant attention to avoid disagreeable harangues to overcome my supposed pusillanimous will. Others would simply not yield a blind conviction that I was either a spy, a missionary or both. But all were curious and few hesitated to ask anything that came to their mind.

Once settled in Minya, I found I could not properly introduce myself to religious specialists, nor could I even enter a mosque without cultivating various mediators, all of which cost a great deal of time and energy. Through it all, however, I was being initiated into scores of do's and don't's, always trying to balance my desire to interact and my need to recuperate. I eventually selected four mosques with their respective four shaykh's from among all the possible mosques in Minya and upon this quartet I began to concentrate my attention. Two of these are under the auspices of the Ministry of Waqfs (*masjid hukūmī*) and two are what are called popular mosques (*masjid ahlī*), although I was later to learn, despite denials from their leaders that these latter also benefit circuitously, though generously, from public funds. I made a point of dividing my time between these mosques, familiarizing myself with their activities, their locales, their personnel, etc. I was eventually allowed to record a number of Friday

sermons in each of these mosques, some of which I intend to analyze in detail as a portion of my post-field research. Soon, I added a fifth focus to my rounds and that was the local office of the Ministry of Waqfs (*mud rīya al-awqāf*). It was impossible, given my situation, to get detailed information on this bureaucracy on the national level, but I did get a fairly comprehensive idea of their activities on the province level. Here I gained a fairly nuanced view of how they oversee the building and maintenance of mosques as well as the appointment, inspecting and promoting of the employees. As contacts in these urban institutions became more routine, I began to take eager but discrete advantage of invitations to visit with shaykhs in the surrounding countryside. I made dozens of such excursions visiting and re-visiting village shaykhs, sometimes spending a night or two.

Briefly now I will outline the character of the four mosques and the respective *imām/khatīb's* I selected as the focus for my field study.

The first is a showplace of a mosque called al-Fūli after an obscure eighteenth century Sufi said to have taught in Minya. He was a man of enduring *baraka* who is buried in a beautiful cupola shrine adjoining the area for prayer. Al-Fūli is surely the most famous and architecturally the most eloquent of any religious monument in the area, having recently been rebuilt on the cornish of the Nile since the Aswan Dam has ended the annual flooding and made waterfront land available for permanent construction. This saint and his tomb remain the center of great popular veneration, tolerated though scorned by reform-minded Muslims. Every Friday, around the time of the noon prayer, the crowds of largely fellaheen gather here in a festive air while vendors of trinkets, Sufi enthusiasts, beggars, musicians, hawkers of fruit juice and other carnival types gather and turn the mood into a smaller weekly version of the annual Mulid, or Saint's feast day. This mosque also functions in a quasi-official or "cathedral" capacity. Here the provincial governor frequently comes to pray with his entourage and here President Sadat prayed when, during my stay, he visited Minya for the first time in many, many years.

The Shaykh at al-Fūli, an Azhari now in his late forties, was born and raised in a nearby village. Personally conservative in his style and his views, Shaykh Ṣalāḥ had a highly developed sense of formal professionalism about his ministry. His sermons were classics of structure and considerably briefer than sermons at other mosques of that size or reputation. He restricted his activities to the prescribed duties of the mosque, where he was generally respected, being deferred to by local Muslims and regularly included among the dignitaries in the front row at public functions. The dominant themes of his preaching are appeals to fulfill religious



duties, i.e., prayer, fast, ḥajj, zakāh, and to uphold moral and civic values, i.e., honesty, respect to elders, aid to neighbors, hard work, etc., while his rhetoric is frequently interlaced with grandeloquent platitudes about the glories of Islam and Egypt. At the daily afternoon lessons, however, he was always far more practical and conversational, relying on proverbs, recent newspaper stories or casual experiences to bring out the meaning of the Quran or Hadith. Also noteworthy about this mosque is the staff of assistants who by their very number had developed an intriguing community of interest.

The second mosque I concentrated on is likewise under the administration of the Ministry of Waqfs, meaning that it is supported and regulated by the religious affairs bureaucracy of the Egyptian government. It is somewhat smaller than the first and although situated right on the main commercial thoroughfare, it is much more integrated into the surrounding neighborhood. Not only do more people come here for daily prayer, but it supports a whole range of other social and religious activities including remedial classes for students, Quran memorization sessions and book-lending. While I was in Minya, this mosque also started what is called a "jam-'iya" or "society" which envisions a center for social services beginning with a small dispensary using volunteer medical personnel and charging only token fees for basic health needs. The shaykh in this mosque was younger, scarcely thirty years old, a bright and serious person who nevertheless clearly enjoyed other people's company and seemed quite comfortable bringing together his personal and professional roles. He had around him a few devoted young men whom he encouraged and directed in the carrying out of teaching and administration. Shaykh Mujāhid showed a great sympathy for the unfortunate and a lively interest in what he perceived as the great moral issues of the day. However, being the product of an upbringing in an isolated village (which I came to know very well) and educated in the quite traditional Islamic mold, his viewpoint and comment often gave the impression of a classism under seige. His sermons were generally discursive, learned and edifying although he would frequently make practical recommendations to fortify ritual devotion or bolster community cooperation. His afternoon lessons spanned a large number of topics but thematically were almost always attempts to relate dogmatic and ethical issues, i.e., to strengthen religious motivation for general good behavior or to clarify and deepen the creedal basis for religious observances.

The third mosque I focused upon is a newer institution and emphatically independent of the Ministry of Waqfs. It was founded humbly by a pious school teacher who had suffered much, including imprisonment as a religious activist and member of the Muslim Brothers. This vernable old

shaykh had died shortly before I arrived in Minya and his oldest son, an English teacher in his early forties, who had been promoted to an influential post in the provincial education administration, was now serving as imām in his place. This mosque, reflecting the ideals of the Ikhwān and the charisma of its founder not only marshaled a great many talented volunteers into its operation, but it also served as the center for numerous social and economic services, such as a large dispensary, a kindergarten, a sewing shop, rooms for students, a meat, fruit and vegetable coop, etc. The regular worshippers here were not drawn from the immediate neighborhood so much as from among older Ikhwān symathizers, educated functionaries and serious students. The preaching was, on the surface, very refined and literate, though much more politically sensitized than either of the two government mosques. Although this pulpit was frequently given out to guest preachers, some of them nationally known religious personalities, the regular imām, the son of the founder whom I mentioned, followed the classical format of dividing the khutba or sermon into two parts. The first would deal with a general religious theme while the second, considerably shorter, would single out specific issues in the community for reprimand, compliment or comment. In these sermons there was a clear concern for local, national and pan-Islamic politics which provided a great deal of grist for discussion during the period of thaw, 1977-1979. There was much to be said, albeit indirectly, about Sadat's peace initiative to Israel, his twin domestic policies of "opening" to outside capital and domestic "democratization," not to mention the events surrounding Khomeini and Iran. Although I was not doing research on local or regional politics in this project, I could not close my eyes and ears to the tide of events and the shifts of opinion that were occurring all around me. While taking pains to avoid these explosive topics on my own initiative, I did take care to listen and observe what I could regarding the dynamics of power and ideology as they affected Islamic institutions.

The fourth of the mosques on which I tried to gather in-depth data was also a "public" mosque, i.e., ostensibly free of Ministry of Waqf supervision. In terms of plant facilities, it was by far the most expansive, and since it was built in a newly developed area on the opposite end of town from the general vicinity of the first three, it made the most of its space to embark on ambitious building projects including a school, a sport club, a family planning center, a grocery coop, a pharmacy, a large residence for women students, as well as a spacious mosque with adjoining washing area. The original inspiration for this mosque had come from the local branch of a national movement (al-Sunniya) which represented an Egyptian version of the fundamentalist Wahabi movement. The preacher



here was by far the most bombastic imām in this whole part of Egypt, a retired school teacher who had been very close to the regime of 'Abd al-Nāṣir. By an ideological progression that no one could ever make clear to me, except to imply a sort of Talleyrand versatility, Shaykh Ahmad had begun attracting attention over three decades ago as a functionary in the teachers union when he fought for their interests, i.e., higher salaries, against the Ministry of Education. Later, he joined the vanguard of the revolution and became a powerful mouthpiece for the execution of socialist reforms in this region. When I saw and heard him between 1977 and 1979, he presented the image of a fierce and fearless Islamic fundamentalist, loudly damning all Copts (and other non-Muslims) to hell, upbraiding Sadat for supposed failure to govern according to the Quran, and whipping up general fervor and fanaticism against everything he held to be unholy. He is an extremely gifted and practiced orator in the "meeting tent" tradition. Although well over seventy, he could hold an audience rapt for a couple hours. When local Muslim extremists took to the streets in the spring of 1979, sparking the demonstrations and confrontations I have already referred to, it was not surprising that Shaykh Ahmad and this mosque were specially handled by civil authorities. In fact, on one Friday, at the height of the sectarian disturbances, the weekly prayer was forbidden by police who sealed off the mosque and turned away would-be worshippers. This is the only case of the government forcibly closing a mosque I have ever heard of in Egypt. As might be suspected, my reception in this milieu was more ambiguous than elsewhere, although I was allowed to move freely in the mosque and via a friend, I managed to make several tapes of sermons preached by Shaykh Ahmad.

Apart from the field study of these four mosques and their shaykhs I would now like to briefly review other areas about which I gathered a certain amount of systematic data during my tenure in Egypt.

First, in connection with the university, as I already mentioned, I learned as much as I could about a group of student activists and fanatics called the "Islamic Society." Their own unbridled suspicions, their gross rudeness and even threats regarding my presence, in addition to warnings relayed to me from the secret police prevented me from observing the activities of this group as I would have liked. Nevertheless I did witness a number of their public displays, and as they were avid propagandists I read their posters and collected their pamphlets. I heard much comment on their activities, especially from intimidated Copts, and eventually, upon their initiative I spoke with their leaders and got a fair idea of their objectives and their means.

Secondly, I found and studied, as best I could, a small class of professional preachers called the wā'iḏ. Although they are organized on a national level, I don't remember any references to them in any of the literature I have seen on the Islamic organization of contemporary Egypt. They are Azhar graduates and, as they claim, the elite of their class, who are not attached to a single mosque but serve as itinerant teachers and preachers over a wide area. They do not fall under the Ministry of Waqfs, but are administered by a special office within the Azhar and are thus responsible to a different religious hierarchy. So too, their manner and attitudes can differ interestingly from their colleagues in the mosques, whom they tend to regard as tame functionaries.

Thirdly, I discovered that a great many mosques, have no regular imām. Some of them are formally supervised by the Ministry of Waqfs and some others are public. In searching out how these mosques work and who preaches the Friday sermon, I discovered a number of things about the dynamics of local Islamic leadership. For one thing, the local Waqf bureau has recently begun a massive program to supply unattended mosques each week with a "competent" preacher from the large pool of Azhar graduates who have chosen to go into education rather than the less financially rewarding mosque ministry. Some mosque communities appreciate this gesture while others are protesting, in defense of what they see as their right to a free pulpit. This subtle competition between as "official" and an "unofficial" Islam (excuse the terms) has other evidence which I hope to develop in the course of the dissertation.

Fourthly, I made lengthly inquiries into the way imāms are trained and by what criteria they are appointed, moved and promoted. These questions opened a whole body of issues as I found, among other things, that there is a tremendous shortage of Azhar graduates in Upper Egypt who are willing to staff mosques. In response, a relaxing of standards and a series of pecuniary incentives have been instituted to attract new men. The consequences of these measures is now being visible in a marked generation gap between the old and the new imāms.

Fifthly, I attempted to delve into local history, especially as it related to the construction of mosques and the formation of identifiable Islamic institutions. Unfortunately, however, an oracular amateur historian died shortly after I had arranged to interview him for the second time. Moreover, the almost total absence of accessible archives coupled with the selective amnesia of the last thirty years made this attempt to reconstruct local history a most frustrating exercise. Nevertheless, I was able to discern some general trends and to draw a few conclusions which provide some time depth to my perforce "synchronic" observation.



Sixthly, I have already mentioned my long inquisitive association with the operations of the local bureau of the Ministry of Waqfs where I gained a great deal of practical information about the administration of mosques and personnel. But apart from insights into these workings, in these same environs I became familiar with a number of the inspectors, mufatishūn, who are former imāms, promoted to this superior function. With one of these inspectors in particular I became very close and we developed something of a genuine personal friendship. I visited him in his home numerous times and spent many whole days in his company, following him as he went about his business, listening to him preach, counsel, reprimand, interrogate, deliberate, mediate, etc. His unusual range of personal interests, his curious background, his remarkable gifts as preacher and pastor and his singular openness to me and my project made him unique among all the imāms I came to know. From him and concerning him, I took down a great deal of information and reflections--although as he was uncomfortable before a tape-recorder and even resented note-taking, I am not sure I can ever do him real justice in my eventual account of his words and deeds.

Seventhly, I have already mentioned that I made and have brought back to Chicago numerous tapes of sermons delivered in the four mosques I was studying. It remains to be said, however, that I did not restrict myself entirely to this limited range. On the contrary, I made a point of taping dozens of sermons and religious discussions from the radio and television, in addition to which I purchased tapes of sermons delivered by famous preachers in Cairo. Most notable of these purchased tapes are those of Shaykh 'Abd al-Hamīd Kishk, who has been called by his followers the "Khomeinī of Egypt." He is a blind Azhari, in his late forties, who combines an almost musical rhetorical style with biting and specific criticisms of public figures and current mores in Egypt. He was imprisoned several times under 'Abd al-Nāṣir and now, although he has been forbidden to leave Cairo, he has won enormous popular acclaim via the wide distribution of his cassette recordings. Inclusion of Shaykh Kishk is essential for any discussion of Islamic sermons in contemporary Egypt.

Eighthly, throughout my stay in Egypt, I collected whatever relevant literature I could find on the topic of shaykhs, preaching and mosques. To my mild surprise I found that there has been considerable comment on these issues in recent years, especially concerning the role of the mosque in the larger society. I shall attempt to integrate the major themes of this discussion into the context of my more specifically ethnographic analysis.

Ninthly and finally is the question of Sufis. Perhaps no other aspect of Islam in North Africa has received more attention over the past century than these reportedly multifarious brotherhoods. If there was one area of contemporary popular Islam that I felt informed about, however vaguely, before I ever saw Egypt, it was Sufism. Descriptions, analyses and photographs of this phenomenon started before Edward Lane (1836) and continue right up to Michael Gilson (1976) and Frans de Jong (1978). Thus from the outset of my study I was attentive to the shape and behavior of these groups, expecting to find them in force everywhere, especially in the rural countryside. Instead, to my amazement, I found interest in Sufism extremely thin. As I made inquiries about Sufis and tried to enter their world, both my informants and my own observations revealed that this dimension of religious life had a very low profile and except for certain elitists, Sufism was regarded as an unsavory anachronism. Especially as regards preachers, I found surprisingly little activity. As a matter of fact, I attended numerous Sufi dhikrs and I would occasionally observe the banners of one Brotherhood or another. Furthermore, I attended grandiose Mulid festivals in Cairo and Tanta, all of which give ample proof for the persistence and popularity of something calling itself "Sufism." There I have heard the accomplished performances of singer-shaykhs who command quite a following. However, I have never witnessed such polished shows in Upper Egypt although "pirate" tapes of these "preachers" are not uncommon. Certainly the Sufi tradition lives on in Egypt and there are moments and places where it flourishes, but from my data, I must argue a more conservative case. I am convinced that among the Muslims I knew in and around Minya, the constellation of creedal, social and ritual practices subsumed under Sufism have either been abandoned or are largely pro forma and marginal. This is not to say there are no mystics, for I met many, nor to claim that no one admits to the title of Sufi, for many do. This is simply to state that the literature on Egyptian Islam is misleading or antiquated, in my opinion. This issue will merit a careful explanation in the dissertation.

What stands before me this year, once I get unpacked, is to review and arrange my notes and begin writing. I shall also select a number of the tapes or sermons for careful translation and analysis, while the rest, time permitting, I hope to utilize in general summary or for selective issues. The exact scope and structure of the dissertation is still under consideration but I am confident that much will be clarified as I systematize my material with the practical view of presenting a coherent study on the role of the imām/khatīb and the place of the mosque in a local Egyptian setting.

Patrick Daniel Gaffney

University of Chicago  
October 1979  
(ARCE Fellow 1978-79)



In these various surroundings I have seen and recorded the following films:

Laylā Murād: "Laylā madāris" (1942), Laylā bint al-fuqarā" (1946), "Laylā bint al-'aghniyā" (1947), "Anbar" (1948), "Ghazzal al-banāt" (1949), "Habīb al-Rūh" (1951), "Laylā bint al-'akābir" (1952), "Al-ḥayāt..al-ḥubb" (1954).

Farīd al-Atrash: "Intiṣār al-shabāb" (with 'Ismahān, 1940), "Ahibbāk inta" (1949), "Risālat gharām" (1954), "Ḥikāyat al-'umr kulluh" (1965), "Al-ḥubb al-kabīr" (after 1962).

'Umm Kalthūm: "Widād" (1935), "Danānīr" (1940), "Salāmah" (1944), "Fāṭmah" (1947).

Muḥ. 'Abd al-Wahhāb: "Al-warda al-bayḍa'" (1933), "Yaḥyā al-ḥubb" (with Laylā Murād, 1938), "Yawm sa'īd" (1940), "Mamnu' al-ḥubb" (1942), "Ruṣāṣah fi-l-qalb" (1944).

The most accessible archive has proved to be that of the Egyptian Catholic Center for Cinema. This collection forms the most important source of printed materials on Egyptian films, and thanks to the director, Farīd al-Mazzāwī, using the materials presents no problems and the archive is made a pleasant place to work.

As well as preparing the Index for the Church, the center has built up a collection of various publications of films (Egyptian and otherwise) in general and of material pertaining to specific Egyptian films: reviews, newspaper clippings, and - most important for my purpose - copies of the programs issued when each film first appeared. The latter sort of material is kept in separate folders for each film, these being given the same chronologically-determined number associated with the film in the Index. Folders exist for all Egyptian films from the beginning in 1927 until the 1970's. By using this material I was able to compile complete lists of the films of Laylā Murād and Farīd al-'Atrash and also to determine the number of films premiered during the

<sup>1</sup>This list includes 27 films featuring Laylā Murād - from "Yaḥyā al-ḥubb" (with 'Abd al-Wahhāb, 1938) to "Al-habīb al-maghūl" (1955) - and 30 films featuring Farīd al-'Atrash - from "Intiṣār al-shabāb" (with 'Ismahān, 1940) to "Naghām fī ḥayātī" (1975) - plus other films in which they sang but were not "featured." There are also, it seems, several films which Farīd al-'Atrash made in Lebanon which haven't been included yet. The films of 'Umm Kalthūm which I have not yet seen and recorded are "Nashīd al-'Amāl" (1939) and "Āyday" (1943); in "Rābi'at al-'adawīyyah" (1963) she recorded songs for the sound track but did not act. Of 'Abd al-Wahhāb there remain "Dumū' al-ḥubb" (with Nagāt 'Alī, 1935) and "Lastu malākan" (with Nūr al-Hudā, 1946).

# THE FILM-SONGS OF UMM KALTHŪM,

MUHAMMAD 'ABD AL-WAHHĀB, FARĪD AL-'ATRASH AND LAYLĀ MURĀD

Viewing films, the activity central to this research project, has been possible at two different archives and on television at home. The procedure has been to tape record the whole film or (usually) only the songs and to take notes which summarize the plot, emphasizing details which can be seen but not heard before, during, and after the songs are performed.

Through the kind help of Ahmad al-Ḥaḍarī, director of the National Center for Film Culture, it was possible to see films kept in the archives at the Studio al-'Ahrām. Some of these films were shown with segments out of order (due to faulty resplicing) or missing. The sound tracks were often in bad condition, though not so much as to make my recordings unusable. I saw there several of the films of Laylā Murād and Farīd al-'Atrash, but was told that the collection contains none of the films of 'Abd al-Wahhāb and only one of 'Umm Kalthūm, unavailable at the time. Later I gained entrance to Egyptian Television. Through the assistance of Mme. Mushira Shams al-Dīn, of the Public Relations Department, I have been able to see films from their collection. It was possible to arrange showings even during Ramaḍān, and these have continued with greater frequency since then. Unfortunately, it has not been possible to get official permission to record the songs while viewing the films, and recently I was told that their copies of the films of Farīd al-'Atrash (except for "Intiṣār al-shabāb," which they showed me) are all "out of order" (need to be respliced).



eight seasons between the autumn of 1953 and the summer of 1961 which featured one or more well-known singers in the cast - this being the most practicable method which I could devise for estimating the percentage of films with songs in them.

During this period, then, 189 (or 45%) of the 421 films which appeared featured well-known singers or singing actors and actresses. (Sixteen films in addition to the 189 featured comedians or dancers whose roles sometimes included singing.) The list of singers included 32 names. (Some lesser-known singers may have been left off the list.) Without viewing all the films it would not be possible to determine the type of songs or how they fit into the film in each case. Information concerning the number of songs in each film, their texts, and the names of their composers and poets, however, can be obtained whenever the file contains a copy of the film program. I began to compile a collection of cards on which, for each film, I copied the names of the songs, their composers, poets, and singers (when more than one singer was featured in the film), but abandoned the project when I realized that the information to be gained from this would not be important enough for my topic to warrant the enormous amount of time required in assembling a catalogue of the 450-or-more cards which would very likely have to be assembled to cover the 30-year period of my topic. (This information, of course, is being collected for all of the films of the four singers to which my topic is limited.)

Attempts to collect statistical and chronological data with which the extent of the diffusion of the film-songs through records and radio broadcasts could be measured have so far been unsuccessful. This is perhaps not so surprising in view of the fact that, even when dealing with the very recent history of a popular art-form, "hard data" of all sorts is difficult to come by. A striking indication of this was provided by my discovery that even such "basic information" as the names and dates of the films of Farid al-'Atrash and Laylā Murād could not be determined except via the laborious process of combing through the complete list of all Egyptian films issued between 1927 and 1977.

The search for data pertaining to the diffusion of the film-songs, however, is beset with greater problems. Record catalogues were issued only sporadically and by each company separately, so that it is often impossible to determine when a song was recorded - or even all of the song recordings which were released within any given period of time. Sayyid al-Maṣrī was unable to provide any catalogues for me to see and claims that the companies have kept no records of record sales. (Another collector of 78 r.p.m. discs, 'Abd al-'Azīz 'Anāni, may be able to provide

me with some of this information; I have not contacted him yet.) As for materials which would shed light on radio programming in the period of my research, I am assured that it exists in the archives of the radio, but it remains veiled to the inquisitive eyes of all, it seems, but Maḥmūd Kāmil - who uses it in preparing his various publications and his weekly radio program "'Alḥān zamān." (He has kindly offered me taped copies of several of these broadcasts.)

Not being able to determine exactly what information is in this archives, or how it is organized, one is reduced to playing a guessing game: can I get some of the information I need if I formulate my question in such-and-such a way? Gist of answer: Silly, that would take forever. We can't have our employees pulling out an endless number of files for you day after day. Try again. Or, better yet, try to rid yourself of your strange interest in facts and figures. (The radio has denied me permission to make copies of their recordings which originated in film sound tracks except those which have been included in Maḥmūd Kāmil's "'Alḥān zamān" broadcasts.)

Because of this situation, I am gradually moving to the conclusion that rather than engaging in an extremely time-consuming, frustrating, and very likely ultimately futile search for statistical data, it would make better sense to seek my answers in an approximate form through interviews with those who have reason to know them, simply identifying the source of the information. (Questions such as "To what extent were the songs from films currently being shown featured in radio programming?", "For how long after the film was withdrawn?", "Approximately what percentage of films contained songs?", "What percentage of songs issued on discs were taken from films?", "What percentage of the songs in films were also issued on discs," etc.)

A study has been made of about 35 of the texts of the songs in the films of 'Umm Kalthūm, Farid al-'Atrash, 'Abd al-Wahhāb, and Laylā Murād, and this will be continued until all texts of the 20 films chosen for emphasis in the research have been covered. Ability to understand the written texts has increased greatly over the years due to an excellent course of instruction in written Arabic in the Division of Public Services of the A.U.C. (taught by Ms. Samira Khalīl). A course of private weekly lessons in the forms of traditional Egyptian secular vocal music was arranged with Dr. Isīs Gabrāwī of the Teachers' Training College in Zamalek. Weekly 'ud lessons with 'Ustaz Mansī Amin have continued to yield the benefits of active participation in the music and contact with a professional musician with an extensive knowledge of vocal as well as instrumental music. I am presently preparing a tape recording of several of the pieces I have been working on this past year.



An essential role has been played by friends with complete proficiency in Arabic, particularly an Egyptian whom I commissioned to translate parts of several books, to check my readings of the song-texts, and to assist me during the viewing of the films. Some of the other Egyptians who were consulted or who contributed in one way or another to my project are Mme. Ratiba al-Hefni, Ms. Layla 'Abu Sayf, Ms. Salwah al-Shawwan, and Dr. Ahmad Kamil Mursi. To these and other Egyptians too numerous to mention, I am much indebted. The kindness and helpfulness of the staff of the American Research Center's office in Cairo is also much appreciated.

I plan to stay in Cairo at least more more year in order to finish the research and prepare an article based on it. In addition to collecting more material in the various archives, I am hoping to conduct interviews with Layla Murad, Fu'ad al-'Atrash, the composers Riyad al-Sunbati and Munir Murad, and Ismail 'Abd al-Magid, formerly producer of a weekly television program on the film-song.

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September 1979  
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# COPTIC STUDIES IN CAIRO

*(This report by Leslie S.B. MacCoull is the first of two reports by recent ARCE Fellows in the field of Coptic Studies. The second by S. Kent Brown will appear in a subsequent issue)*

My ARCE fellowship year has been the most fruitful, productive, and happy one of my life so far. I have been involved in scholarly activities that have gathered up the harvest of the last ten years of my professional life and laid strong foundations for the years to come. Upon arrival in Egypt I was able to see three publications into the press: first, 'A Coptic marriage-contract in the Pierpont Morgan Library,' [=P. Morgan 12] now published as no. 23 of P.XV. Congr. = Actes du XV<sup>e</sup> Congrès international de papyrologie [Brussels 1977] 2 (Brussels 1979) 116-123 [=Papyrologica Bruxellensia 17]. This text, dating from about A.D. 600, is of interest for the history of canon law. It specifies the degrees of kindred and affinity prohibited for a cleric in minor orders entering into marriage before ordination.

Second, my publication of further Pierpont Morgan material, 'P. Morgan Copt.: Documentary texts from the Pierpont Morgan Library,' will appear in Bulletin de la Société d'Archéologie Copte XXIV. This group of fourteen texts comprises ten letters, one contract, one receipt, one account, and one prayer or charm. Nos. 2, 4, 5, 6, 7, 8, 9, 11, 12, and 14 are letters: 2 from the Memphite nome; 4 addressed to one Apa Phoebammon, superior of the (hitherto unattested) Mount (monastery) of Apa Dorotheos; 5 from the Hermopolite nome, dealing with hiring a sailor for the Nile boat traffic; 6 using the greeting-form 'your angel'; 7 from Ashmunein; 8 concerning troubles with Enoch the wafterseller; 9 from one Abraham, a priest living in a monastery, to his family and flock back home; 11 dealing with pig-raising; 12 using the noun asposmos in greeting, and 14 addressed from Roti to Dorothe[os]. No. 1 is a contract of lease, with an amphibolia



clause; 3 is a receipt with list of payments, mentioning the epistalma tax; and 13 is an account 'of the archimandrite', dating from the post-Conquest period. No. 10 is a prayer for pregnancy, to be spoken by a man with the intention that a certain woman conceive: it invokes God Almighty 'Who sittest upon the Cherubim', and who gave a son to Sarah, it is to be pronounced over a cup of wine. On the verso is an account of wine, with the measures phora, orgon, and kolobos. A third, publication consists of fifty-seven Coptic papyrus fragments (mostly accounts and letters) from the Hyvernât collection at the Institute of Christian Oriental Research, Catholic University, Washington, which are to appear in Enchoria IX (with translations in Enchoria X).

My original purpose in coming to Egypt was to gather material for a monograph on the life and work of the Byzantine-Coptic poet and lawyer Dioscorus of Aphrodito (ca. A.D. 525-585): Specifically, to locate in the Egyptian Museum the unpublished Coptic papyri from Dioscorus' archive (discovered in 1901), and to prepare a juristic and historical commentary on his Coptic documentary pieces, as well as a translation of and commentary on the Greek poems. (I still hope to find that he wrote Coptic poetry as well.) I have made partial progress. I have ascertained that the Dioscorus Coptic papyri were not among the materials transferred to the Coptic Museum in the 1930's. I am still waiting for permission from the Antiquities Department to confer with an official of the Coptic Institute (part of the Patriarchate's theological school) who is said to possess photographs of some related material. I have not yet been able to find the copies of some Aphrodito pieces that, according to Crum's papers in the Griffith Institute, Oxford, Lacau made and left in Cairo before World War I. Other papyri from Aphrodito I have been successful in locating in the Coptic Museum: of these, one in particular I am publishing separately in Le Musée. It is an ecclesiastical letter from Antinoë (a bishopric and seat of the duke of the Thebaid), in Sahidic, in which the writer pens three long quotations from the Old Testament (Jeremiah, Hosea, and Zephaniah), the form of which is slightly different from that of the known Sahidic versions. A further group of Aphrodito fragments are being published in the Collectanea: Studia Orientalia Christiana of the Franciscans at Cairo. They include a letter addressed to 'Your lamprotēs' (Excellency) about payment of the embolē or grain-tax, and a fragment that may be a stray written in Dioscorus' own hand, mentioning the Green circus faction (cf. P. Cairo Masp. 67097 F [v. infra]). Other Coptic fragments from the Egyptian Museum will appear in the Bulletin of the American Society of Papyrologists: they include a letter mentioning the name Belisarius (!; did an Egyptian name his son after the famous general?), and a surety for taxes from Akhmim, mentioning hitherto unattested farmstead-names in the Panopolite nome.

As far as the Dioscorus material itself is concerned, I have prepared translations of all the Greek poems and done a large part of the commentaries thereon. Some of these pieces are important enough to warrant separate publication: first, Poem 1 (I follow E. Heitsch's Göttingen edition of 1964), a hexameter encomium on the reception of the imperial image of Justin II in Antinoë in A.D. 565/566, which will appear in Journal of Hellenic Studies. The poem is an extremely effective interweaving of pagan and Christian imagery, and accords well with current scholarly interest in imperial panegyric in general and in Justin II's reign in particular. Dioscorus anticipates George of Pisidia by sixty years and more in comparing the emperor to the Ark of the Covenant. Second, I have written an exposition of Dioscorus' Trinitarian imagery in Poems 4 and 6, to appear in the Bulletin de la Société d'Archéologie Copte XXIV. He was neither rabidly against nor confessedly for Chalcedon, it seems, but kept to a middle path of Cyrillian terminology (still echoed in the Coptic liturgy) made the more interesting by its Platonic overtones. And third, I am submitting to Journal of the American Research Center in Egypt a discussion of a poem, or poetic sketch, not included in Heitsch's texts, (P. Cairo Masp. 67097 F) a chairetismos or litany-like series of addresses or apostrophes beginning with 'Hail, O...'. The sketch is unique in the literature in that it is addressed, not to the Virgin or a saint, but to the emperor -- another of Dioscorus' most original contributions to what we know about imperial imagery in Late Antiquity. The poet compares the emperor's face on the coinage to that of an angel; he exalts his worth above that of various kinds of precious stones; he even describes his nails as being lacquered in brilliant colours; altogether a feast for the eye and ear. We are now more receptive to this sort of aesthetic than were the first generation of papyrologists.

I have had the honour of assembling and editing a small Festschrift to celebrate the forty-fifth anniversary this year of the funding of the Society for Coptic Archaeology, for whose President, Professor Mirrit Boutros Ghali, I am now working full-time. The volume contains contributions by Roger S. Bagnall, Gerald M. Browne, Edward R. Hardy, Otto Meinardus, and myself. My own article is a publication (text and commentary) of P. Ryl. Copt. 447, the martyrdom of S. Sergius of Benha in the John Rylands University Library at Manchester, in tenth/eleventh-century Boharic. I have contributed an article on 'Coptic documentary sources for Egyptian Christianity' to the encyclopaedia Aufstieg und Niedergang der römischen Welt (edited at Tübingen), underlining the importance of Coptic documentary papyri as material for the historian of religion. And in addition I have completed an English translation of Ignazio Guidi's classic Latin Elementa linguae Copticae, brought up to date by full notes and expanded by a new chrestomathy that contains documents and liturgical texts as well as Bible, monastic rules, and hagiography.



At present I am serving as Librarian of the Society for Coptic Archaeology and Director of the Cairo Centre of the International Association for Coptic Studies. Our library is a very rich one, with over 10,000 volumes concentrated in the areas of Coptic language and literature, liturgy and theology, art, archaeology and history, with strong sections for the associated fields of Syriac, Ethiopic, Armenian, Christian Arabic, papyrology, social and religious history of Late Antiquity, and Eastern Christian studies in general. We carry over seventy-five periodical titles in all those fields, from Abba Salama (Greek-Ethiopian Orthodox Church relations) to *Zeitschrift für Papyrologie und Epigraphik*, taking in Byzantine studies (*Dumbarton Oaks Papers*, *Byzantinische Zeitschrift*) and of course Coptic (*Enchoria*, the *IACS Newsletter*, *Le monde copte*) on the way.

The library participates in exchanges of publications with the principal learned bodies in our field: the Egypt Exploration Society, the Institut français d'archéologie orientale, Dumbarton Oaks, the Fondation Egyptologique Reine Elisabeth, the Catholic University of Louvain, and so on. With regard to the last two, we have become charter subscribers to the complete *Bibliographie papyrologique* and the complete *Corpus Scriptorum Christianorum Orientalium* (as well as acquiring the complete *Papyrology on Microfiche* from the U.S.A.). [An appeal to readers: we are seeking to acquire complete sets of Migne's *Patrologia Graeca* and *Latina*, all of Mansi's *Concilia*, and the *Acta Sanctorum*. Interested institutions or individuals please write to me at the Society, 222 ave. Ramses, Abbassiya, Cairo, Egypt.] We are fortunate in possessing a rich collection of offprints, including many rarities (and signed originals) dating back to the early days of serious scholarship in Egypt. As Librarian of the Society I am adding to our own and other collections by preparing, this fall, an annotated bibliography of Coptic medicine. This idea, originally put forward by the National Library of Medicine in the U.S.A., will be yet another tool for future researchers.

The Society sponsors several lectures a year, and generally cooperates with Cairo's various academical and ecclesiastical societies. As charter members of the Nag Hammadi Committee, we participate in meetings sponsored by UNESCO and its subsidiary the International Council on Museums (ICOM); and on behalf of our own modest collection of antiquities we are represented on the Comité international d'étude des textiles anciens (CIETA) at Lyons. Since 1966 we have had permission to excavate the monastic site of Dêr Abu Fana, on the west bank of the Nile north of Hermopolis/Ashmunein (cf. BSAC 20 [1969/1970] 300-301). We hope to obtain the necessary funding to staff our future field-work with qualified Copticists. And we are both looking forward to and helping to plan next year's Second International Congress of Coptic Studies in Rome (with an eye on the congresses of papyrology, Syriac, and Christian Arabic studies as well). Not the least of our tasks is carrying out our share

of the work on the *Coptic Encyclopaedia* so lovingly conceived by Professor A.S. Atiya and so lavishly helped by the National Endowment for the Humanities. I hope to live to see the Society become a second Dumbarton Oaks, with the added riches of being located in the heart of the Christian East itself. We trust that in future visiting fellowships, lecture series, and the teaching of Coptic in Egyptian universities will be further activities whereby the Society will work to fulfil its vocation of service to the field.

Leslie S.B. MacCoull

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مركز البحوث المصرية بمصر



THE AMARNA PERIOD OF EIGHTEENTH DYNASTY EGYPT  
BIBLIOGRAPHY SUPPLEMENT 1978

by Edward K. Werner, Yale University and the  
Egyptian Library Project, Metropolitan Museum of Art

This is the fourth in a series of annual supplements to "The Amarna Period of Eighteenth Dynasty Egypt--A Bibliography: 1965-1974" which appeared in the ARCE Newsletter No. 95. The purpose of this supplement is twofold: 1) it attempts to update the original bibliography and three supplements with pertinent books and articles published during 1978, and 2) it provides the opportunity to incorporate items published during the 1965-1977 period of previous coverage but which were missed. As always, readers are invited to submit any titles which may have thus far been omitted.

The materials included in this bibliography supplement have been classified into the same seven major subject divisions which were used in the original bibliography. However, section (A) "Akhenaten, Smenkhkare, and the Amarna Revolution" will henceforth be designated simply as "History." The divisions are: (A) History; (B) Religion; (C) The Role of Nefertiti; (D) Pathological Studies and the Occupant of Tomb KV 55; (E) Art; (F) Excavations and the Akhenaten Temple Project; and (G) Language and Writing (Including the Amarna Letters). Some titles appear in several divisions.

The seven major divisions are designated by capital letters, and each entry within is numbered consecutively, with capital letter prefix, without regard to subdivision. Citations are identified in the indexes by this code, rather than by pagination. Each major subject division is subdivided according to media form in the following order: Books, Journal Articles, Magazine Articles, and Special Articles.

A reference code is used for a title under discussion within the body of a citation to enable the user to refer to the original full citation in the bibliography. This is prefaced by a year code: 74 for the original bibliography, 75 for the first supplement (ARCE Newsletter No. 97/98), 76 for the second supplement (ARCE Newsletter No. 101/102), and 77 for the third supplement (ARCE Newsletter No. 106). Thus a reference to 74A2 directs the user to item A2 in the original bibliography.

The entries are arranged alphabetically by author's surname, or, if no author, editor, compiler, or other author source is indicated, by the first word of the title that is not an article of speech. Items with multiple editorship are also listed by title.

An author index is provided and subdivided by personal and corporate authorship. Arrangement of the personal author index

is alphabetical by surname; the entry is followed by the letter-number code which refers the user to its location in the bibliography where a full citation is provided. Where an author appears more than once, each reference is cited. When two or more titles by an author are included, each title, often abbreviated, is specified in parentheses followed by the appropriate reference code. The corporate author index is arranged alphabetically by city.

The title index is arranged alphabetically according to the first word of the title that is not an article of speech. When an entry appears in more than one subject division, each reference is cited. The reference code following the title refers the user to the full citation in the subject bibliography. Titles of books are underlined; articles are placed within double quotation marks.

Addendum for the 1977 Supplement: Page 46, entry E3, add publication date of 1975.

Once again I take this opportunity to express my gratitude to A. R. Schulman for providing me with references to publications I would otherwise have missed. I thank him for his comments and encouragement.

Bibliography

A. History

Books

- A1. Hornung, Erik. Das Grab des Horemhab im Tal der Könige.  
Bern: Francke Verlag, 1971.

Horemhab's connection with kings of the Amarna Period is treated in its historical perspective on pp. 10-17.

- A2. Krauss, Rolf. Das Ende der Amarnazeit. [Hildesheimer  
ägyptologische Beiträge, 7]. Hildesheim: Gersten-  
berg Verlag, 1978.

Detailed study of the chronology of the late Amarna Period using Egyptian sources as well as chronology and contemporary documents from Western Asia to interpret the Manethonian record of the end of Dynasty XVIII. Merytaten is equated with Manetho's Akencheres, a king's daughter who is said to have succeeded her father. She is assigned the throne name Cnh.t-hpr.w-Rc, a form nearly identical to the Cnh-hpr.w-Rc traditionally given to Smenkhkare. The author does not exclude this king from his chronology.



## Journal Articles

- A3. Beckerath, Jürgen von. "Nochmals die Regierungsdauer des Horemheb," SAK 6 (1978):43-49.

The reading of Year 59 (or 58) in the inscription of Mes is brought into question. A reading of Year 28 is suggested with a rejection of the theory that the reigns of the Amarna kings were ever counted as part of Horemheb's. See also A6.

- A4. Cherpion, Nadine. "Mode et société à l'époque amarnienne," Revue des archéologues et historiens d'art de Louvain 10 (1977):18-25.

Basing her hypothesis upon representations from tombs at Amarna, the author proposes that garments worn by officials at the court of Akhenaten reflect strict rules of usage indicating social status and office. Mahu as chief of police wears both the tunic of a high courtier as well as the fan-shaped loincloth of the police and military. He may not wear sandals in the presence of Pharaoh, but rather they are carried behind him. It is also suggested that these same rules governed the selection of head-dresses worn by members of the royal family in specific situations.

- A5. Freu, Jacques. "La lettre EA 116 de Rib Addi, prince de Byblos, au pharaon Akhenaton et les Hittites à el Amarna," Annales de la Faculté des lettres et sciences humaines de Nice 21 [Hommages à P. Fargues] (1974):15-47.

The Amka affair wherein an Egyptian queen writes to Suppiluliuma to ask for a Hittite prince to marry her is discussed on pp. 40-43.

- A6. Harris, J. R. "How Long Was the Reign of Horemheb?" JEA 54 (1968):95-99.

The reading of Year 58 or 59 in the inscription of Mes is accepted as including the reigns of the Amarna kings, but it is noted that it does not seem to have been common practice to assign their regnal years to Horemheb. See also A3.

- A7. Harris, James E.; Wente, Edward F.; Cox, Charles F.; El-Nawaway, Ibrahim; Kowalski, Charles J.; Storey, Arthur T.; Russel, William R.; Ponitz, Paul V.; and Walker, Geoffrey F. "Mummy of the 'Elder Lady' in the Tomb of Amenhotep II: Egyptian Museum Catalog Number 61070," Science 200, no. 4346 (1978):1149-1151.

Report of the identification of the mummy as Queen Tiye based on analysis of hair samples taken from the mummy and the Queen's locket from the tomb of Tutankhamun as well as skull structure closely related to that of Tiye's mother Thuya. See also the two citations in 76D1.

- A8. Meltzer, Edmund S. "The Parentage of Tut'ankhamun and Smenkhkarē'," JEA 64 (1978):134-135.

Comments on the recent article by Connolly, Harrison, and Soheir (see 76D1) indicating that their conclusions with regard to the parentage of the two kings need qualifications. Akhenaten cannot be excluded as possible father, nor need Nefertiti have been the mother. An article by Ray (see 75A6) is quoted for an alternative interpretation of the question of blood groups as a criterion for paternity.

- A9. Merrillees, R. S. "Aegean Bronze Age Relations with Egypt," AJA 76 (1972):281-294.

Relations during the Amarna Period are discussed under the author's designation "Dynasty XVIII D" (the reigns of Amenhotep III through Horemheb) on pp. 290-294.

- A10. Philips, Allan K. "Horemheb, Founder of the XIXth Dynasty? O. Cairo 25646 Reconsidered," Orientalia 46 (1977):116-121.

The Cairo ostrakon, which bears the cartouches of the prenomena of Nebhepetre Mentuhotep and Horemheb side by side, is used to support the theory that Horemheb was founder of the new dynasty, representing a break with the Amarna kings who are excluded from mention in the official records. Horemheb is perhaps here associated with the founder of the Middle Kingdom as the originator himself of a new dynastic era.

## B. Religion

## Journal Articles

- B1. Michailidis, Georges. "Introduction à une étape de l'aventure humaine de l'atonisme au christianisme," Bulletin de la Société d'archéologie copte 22 (1974/75):87-144.

Traces the evolution of the solar cult and its influence in Coptic Christianity following the



traditional view of Akhenaten as the visionary "individualist" and monotheist. Includes 8 plates and a translation of the Hymn to the Aten on pp. 88-91.

- B2. Radwan, Ali. "Zur bildlichen Gleichsetzung des ägyptischen Königs mit der Gottheit," MDAIK 31 (1975): 99-108.

In the section "Der König als Erscheinungsform des Nils," the author suggests that during the Amarna Period Akhenaten identified himself with Hapy and was therefore represented with protruding abdomen. Osiris being subsumed by Hapy would then permit Akhenaten to play a prominent role in the cult of the dead excluding Osiris himself. It is stated that in the tombs at Amarna the king is addressed as Hapy approximately fourteen times.

#### Special Articles

- B3. Russmann, Edna R. "Change in a Changeless Land," in Ancient Egypt: Discovering Its Splendors, pp. 202-221. Washington, DC: National Geographic Society, 1978.

Includes a popular discussion of the nature of Akhenaten's Aten cult in the context of traditional Egyptian religion and its intimate relationship with art.

#### C. The Role of Nefertiti

##### Books

- C1. Samson, Julia. Amarna, City of Akhenaten and Nefertiti, 2d enlarged ed., with Part II: Nefertiti as Pharaoh. Revised introduction by H. S. Smith. Warminster, England: Aris & Phillips, 1978.

In Part II, J. R. Harris' theory which proposes a coregency between Nefertiti and Akhenaten with the queen assuming the name Smenkhkare and reigning as an equal (see 74A10-12/C3-5, 77C2/E14) is further supported by the author's own findings (see also 76A12/C7, 77A6/C4).

##### Journal Articles

- C2. Reeves, C. N. "A Further Occurrence of Nefertiti as hmt nsw c3t," GM 30 (1978):61-66.

Discussion of the title first noted by Perepelkin in 1967 (75A3/D1). The occurrence noted here is found on one of two edges of a fragment from an offering table in fine yellow limestone now in the author's possession, original provenance unknown.

#### D. Pathological Studies and the Occupant of Tomb KV 55

##### Journal Articles

- D1. Costa, Pedro. "The Frontal Sinuses of the Remains Purported to Be Akhenaten," JEA 64 (1978):76-79.

Reference is made to the article (74D4) by Harrison in which he rules out the existence of acromegaly in remains of the mummy in Tomb KV 55. The present author supports this conclusion, and he adds that the remains are undoubtedly those of a male based upon measurements of the frontal sinuses.

- D2. Meltzer, Edmund S. "The Parentage of Tut'ankhamūn and Smenkhkarē'," JEA 64 (1978):134-135.

Comments on the recent article by Connolly, Harrison, and Soheir (see 76D1) indicating that their conclusions with regard to the parentage of the two kings need qualifications. Akhenaten cannot be excluded as possible father, nor need Nefertiti have been the mother. An article by Ray (see 75A6) is quoted for an alternative interpretation of the question of blood groups as criterion for paternity.

#### E. Art

##### Books

- E1. Berlin. Museen. Ägyptisches Museum. Von Troja bis Amarna: The Norbert Schimmel Collection, New York, herausg. von Jürgen Settgast. Mainz: Zabern, 1978. [exhibition catalog]

Catalog of an exhibition held in Berlin 18 Mar.-28 May 1978, Hamburg 24 Jun.-3 Sept. 1978, and Munich 28 Sept. 1978-6 Jan. 1979. The Amarna reliefs are cat. nos. 286-310. (See also 76E4)

- E2. Hanke, Rainer. Amarna-Reliefs aus Hermopolis; neue Veröffentlichungen und Studien. [Hildesheimer ägyptologische Beiträge, 2]. Hildesheim: Gerstenberg Verlag, 1978.

A continuation of the work begun by Günther Roeder (74E8) which includes publication of new Amarna



reliefs from Hermopolis in private collections (chap. 1), reconstruction of scenes from Hermopolis blocks (chap. 2), and a discussion of alterations of elements of iconography and inscription evident in the blocks (chap. 3). For an earlier version of chap. 3 see 76C4/D2/E8/G9.

- E3. Munich. Haus der Kunst. Götter, Pharaonen; Text von Dietrich Wildung und Günter Grimm. Mainz: Zabern, 1978. [exhibition catalog]
- Catalog of an exhibition held in Essen, Villa Hügel, 2 Jun.-17 Sept. 1978; Munich, Haus der Kunst, 25 Nov. 1978-4 Feb. 1979; Rotterdam, Museum Boymans-van Beuningen, 1 Mar.-29 Apr. 1979; and Hildesheim, Roemer-Pelizaeus-Museum, 25 May-29 Jul. 1979. Objects from the Amarna Period and the reign of Tutankhamun include cat. nos. 33-47. An edition was also published by Essen.
- E4. Samson, Julia. Amarna, City of Akhenaten and Nefertiti, 2d enlarged ed., with Part II: Nefertiti as Pharaoh. Revised introduction by H. S. Smith. Warminster, England: Aris & Phillips, 1978.
- Part I is a reprint of the original 1972 edition (74E9) in which Amarna objects from the Petrie Collection are discussed. In Part II, J. R. Harris' theory which proposes a coregency between Nefertiti and Akhenaten with the queen assuming the name Smenkhkare and reigning as an equal (see 74A10-12/C3-5, 77C2/E14) is further supported by the author's own findings (see also 76A12/C7, 77A6/C4). Fifteen new objects are described and illustrated.

#### Journal Articles

- E5. "Amarna 'Talatat' Block," Apollo 108, no. 199 (1978):9.
- Dealer's advertizement with caption.
- E6. Boston. Museum of Fine Arts. "Fragmentary Limestone Head. Dynasty 18, Amarna Period, 1363-1347 B.C.," The Museum Year: 1976-77; Annual Report of the Museum of Fine Arts, Boston 101 (1977):29.
- From a statue slightly less than life-size; acc. no. 1976.602. Illustrated.
- E7. Cherpion, Nadine. "Mode et société à l'époque amarnienne," Revue des archéologues et historiens d'art de Louvain 10 (1977):18-25.
- Basing her hypothesis upon representations from tombs at Amarna, the author proposes that garments

worn by officials at the court of Akhenaten reflect strict rules of usage indicating social status and office. It is also suggested that these same rules governed the selection of headdresses worn by members of the royal family in specific situations.

- E8. Davis, Whitney. "Two Compositional Tendencies in Amarna Relief," AJA 82 (1978):387-393.
- The author observes a system of circular and triangular compositional formulae in Amarna relief with special reference to stelae. West Berlin stela 14145 is used as an example and discussed in detail. (Cf. 76E11)
- E9. Desroches-Noblecourt, Christiane. "Une exceptionnelle décoration pour « la Nourrice qui devint reine », " Revue du Louvre et des Musées de France 28 (1978):20-27.
- Discussion of a recently acquired Amarna relief (Louvre E 27.150) which the author describes as Nefertiti seated on the lap of her nurse, Tiye, wife of Ay, and future queen. The fullness of the breast of the larger figure is interpreted as indicating her position vis-à-vis Nefertiti and comparisons are made with similar scenes in New Kingdom art. Five figures.
- E10. "Head of an Amarna Princess, Egyptian, Tel-el-Amarna, XVIIIth Dynasty. Nummulitic Limestone," Apollo 107, no. 192 (1978):154.
- Report of a sale at Sotheby's on 7 Nov. 1977, for £30,000. Illustration.
- E11. Redford, Donald B. "Two Notes on Talatat," SSEA Journal 8, no. 3 (1978):81-83.
- Note II refers to a scene on block no. 0121 01201 in which a little girl has a thorn removed from her foot by a companion. It is noted that a similar scene is known among the painted representations in the tomb of Menna from which it was later reproduced in the tomb of Mentuemhat.
- E12. Schoute, R. van, and Cherpion, Nadine. "Opération Akhé-naton," Revue des archéologues et historiens d'art de Louvain 8 (1975):223-235.
- Records the results of an experiment to sensitize school children aged 10 to 12 to the esthetics of Egyptian art at a very basic level through a visit to the exhibition "Le règne du soleil: Akhnaton et Néfertiti" held in Brussels at the Musées royaux



d'art et d'histoire, 17 Jan. to 16 Mar. 1975 (see 75E1). The experience was further enriched by preparatory and follow-up discussions with the children.

- E13. Traunecker, C. "Rekonstruktion einer Wandmalerei aus dem Tempel Echnatons im Museum von Luxor," Arbeitsblätter für Restauratoren 8, no. 2 (1975): group 7: 71-77.

Report on the methods used to reconstruct scenes of painted wall reliefs from the talatat of Akhenaten's Karnak temple now on exhibit in the Luxor Museum of Ancient Egyptian Art. Included are illustrations of restored scenes of the bringing of offerings and ritual performed by the king. The talatat came from the Ninth Pylon.

#### Special Articles

- E14. Aldred, Cyril. "Tradition and Revolution in the Art of the XVIIIth Dynasty," in Immortal Egypt: Invited Lectures on the Middle East at the University of Texas at Austin, ed. by D. Schmandt-Besserat, pp. 51-62. Malibu: Undena Publications, 1978.

Artistic traditions from the Old and Middle Kingdoms are identified in the art of Dynasty XVIII. Amarna art also shares some of these traditions but manifests revolutionary spirit in new subject matter and a new concept of space in composition. Includes nine plates.

- E15. Russmann, Edna R. "Change in a Changeless Land," in Ancient Egypt: Discovering Its Splendors, pp. 202-221. Washington, DC: National Geographic Society, 1978.

Highly informative popular summary of the origin, development, and principal elements of Amarna art with many color illustrations.

#### F. Excavations and the Akhenaten Temple Project

##### Journal Articles

- F1. Kemp, Barry J. "Preliminary Report of the El-'Amarna Survey, 1977," JEA 64 (1978):22-34.

Report of the work of the first season, 25 Jan. to 14 Mar. 1977. The purpose of the survey is to provide an improved map of the site and "to assess the future potential for further excavation." Areas of the survey include the workmen's village, the stone village, and Kôm el-Nana.

- F2. Martin, Geoffrey T. "Excavations at the Memphite Tomb of Horemheb, 1977: Preliminary Report," JEA 64 (1978):5-9.

The third season: 10 Jan. to 23 Mar. 1977. Excavation of Shafts I-IV and the burial chambers to which they lead.

- F3. ———. "La tomba menfita di Horemheb," Il Carrobbio: Rivista di studi bolognese 3 (1977):277-281.

Two illustrations.

- F4. Redford, Donald B. "Two Notes on Talatat," SSEA Journal 8, no. 3 (1978):81-83.

Note I provides revision of a suggested reading for a partially preserved inscription published by the author in Akhenaten Temple Project I (76A4/B2/C2/F1/G5). The block has been matched and provides a commonplace text including the word for "dependents" (ndt) rather than "wet nurses" (snkwt).

- F5. Smith, Ray W. "The Akhenaten Temple Project," Bulletin de la Société archéologique d'Alexandrie 43 (1975): 9-16.

- F6. Traunecker, C. "Rekonstruktion einer Wandmalerei aus dem Tempel Echnatons im Museum von Luxor," Arbeitsblätter für Restauratoren 8, no. 2 (1975): group 7: 71-77.

Report on the methods used to reconstruct scenes of painted wall reliefs from the talatat of Akhenaten's Karnak temple now on exhibit in the Luxor Museum of Ancient Egyptian Art. Included are illustrations of restored scenes of the bringing of offerings and ritual performed by the king. The talatat came from the Ninth Pylon.

#### Magazine Articles

- F7. Martin, Geoffrey T. "The Tomb of Horemheb, Commander-in-Chief of Tutankhamun," Archaeology, July/August 1978, pp. 14-23.

Illustrated summary of the excavations of the Memphite tomb of Horemheb.

- F8. Redford, Donald B. "The Excavations of the University Museum Akhenaten Temple Project at Karnak," Expedition, Summer 1977, pp. 33-38.

Illustrated summary of the excavations.



- F9. \_\_\_\_\_ . "The Razed Temple of Akhenaten," Scientific American, December 1978, pp. 136-147.

Illustrated, popular summary of the work of the Akhenaten Temple Project.

# G. Language and Writing (Including the Amarna Letters)

## Journal Articles

- G1. Altman, Amnon. "Some Controversial Toponyms from the Amurru Region in the Amarna Archive," Zeitschrift des Deutschen Palästina-Vereins 94, no. 2 (1978): 99-107.
- G2. Freu, Jacques. "La lettre EA 116 de Rib Addi, prince de Byblos, au pharaon Akhenaton et les Hittites à el Amarna," Annales de la Faculté des lettres et sciences humaines de Nice 21 [Hommages à P. Fargues] (1974):15-47.
- The Amka affair wherein an Egyptian queen writes to Suppiluliuma to ask for a Hittite prince to marry her is discussed on pp. 40-43, as well as the military situation in the Levant at the end of the Amarna Period.
- G3. Halligan, John M. "The Role of the Peasant in the Amarna Period," Society of Biblical Literature, Seminar Papers no. 10 (1976):155-169.
- Society in Palestine and Syria is discussed with minimal reference to the Amarna letters.
- G4. Izre'el, Shlomo. "Two Notes on the Gezer-Amarna Tablets," Tel Aviv 4 (1977):159-167.

A discussion of the "Ba 'lu-Šipti Letters" (EA 292-295) and EA 299 written by Yapa'u of Gezer requesting aid from Pharaoh against the 'Apiru.

- G5. Kestemont, Guy. "La société internationale mitannienne et le royaume d'Amurru à l'époque amarnienne," Orientalia lovaniensia periodica 9 (1978):27-32.

Amarna letters are used to show that Amurru was within the sphere of the Mitannian empire during the Amarna Period, and that she turned to Egypt only at the time of Mitanni's defeat by the Hittites.

- G6. Porada, Edith. "Die Siegelzylinder-Abrollung auf der Amarna-Tafel BM29841 im Britischen Museum," AfO

25 (1974/77):132-142.

Seven illustrations.

## Special Articles

- G7. Dietrich, M., and Loretz, O. "Der Amarna-Brief VAB\* 2, 170," in Beiträge zur alten Geschichte und deren Nachleben [Festschrift F. Altheim], herausg. von R. Stiehl und H. E. Stier, Bd. 1, pp. 14-23. Berlin: Walter de Gruyter, 1969.
- G8. Klengel, Horst. "Das Land Kusch in den Keilschrifttexten von Amarna," in Ägypten und Kusch [Festschrift F. Hintze; Schriften zur Geschichte und Kultur des Alten Orients, 13], pp. 227-232. Berlin: Akademie-Verlag, 1977.

Ka-si, Ka-ši, Ka-a-ša.

N.B.: Abbreviations for journal titles conform to those used in Janssen's Annual Egyptological Bibliography.

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مرکز البحوث الإسلامية بمصر



## ARCE NEWS

Editor's Note

With Linda Pappas Funsch's resignation from the ARCE, we lost a valued, highly competent, and experienced member of our administrative staff. The U.S. office functioned smoothly and with increasing efficiency under her direction. Those of us in Cairo were particularly reassured to know that we could count on the decision and judgement of our home office and, particularly, that our special kind of problems were sympathetically understood by a colleague in Princeton.

The U.S. Director had a major responsibility for dealing with funding agencies in Washington and elsewhere. We are now reaping the benefits of Linda's skill and perservance in this field.

Unfortunately, budget uncertainties do not allow us to contemplate trying to replace Linda. Instead, to the extent possible, I have been asked to assume the dual responsibility of both Cairo and Princeton and will spend part of the year in each office. Jim Allen will continue his role in our Cairo office but must now shoulder a somewhat greater burden during my longer absences.

In this new capacity, one of the first duties thrust on me in Princeton was that of preparing our quarterly Newsletter. Fortunately, this issue, contains a number of interesting and, we hope, useful communications. As we are in the process of changes, however, it would be extremely beneficial if we could receive the comments and suggestions of Newsletter readers at this time.

Paul E. Walker  
Director/Editor

A&RE Committee Meeting

Our Archaeological and Research Expeditions Committee met on November 7, 1979, at the Institute of Fine Arts, New York University. The Committee was composed of the following members: Donald P. Hansen (Chairman), Richard A. Fazzini, Robert A. Fernea, Kent R. Weeks, Fred Wendorf, Richard N. Verdery (Ex-officio, absent), and Nicholas B. Millet (Ex-officio, absent). It reviewed projects which had requested ARCE endorsement or review.

As a result of the decisions taken in this meeting, the ARCE granted or will continue to grant formal sponsorship to the following new or continuing projects:

1. Continuation of the Epigraphic Survey of the Oriental Institute of the University of Chicago, Luxor, Egypt  
Director - Lanny Bell
2. Continuation of a Project to Prepare a New Archaeological Map of the Theban Necropolis  
Director - Kent R. Weeks
3. The Middle Commentaries on Aristotle's Organon by Averroes  
Director - Charles E. Butterworth
4. Excavations at Mendes: A Stratigraphic Sounding Designed to Complete a Ceramic and Artifactual Sequence for the Site from the Archaic through the Ptolemaic Period  
Directors - Bernard V. Bothmer and Donald P. Hansen  
Field Director - Karen L. Wilson
5. Excavation of the Mut Temple Precinct at Karnak  
Director - Richard A. Fazzini
6. Archeological Research at the Site of Hierakonpolis (Nekhen) in Edfu District  
Director - Walter A. Fairservis  
Field Director - Michael Hoffman
7. The Wadi Tumilat Project  
ASOR/Director - John S. Holladay
8. Survey and Recording at Nag' el-Mashayikh  
Directors- William J. Murnane and Frank J. Yurco
9. Late Quarternary Lakes of the Fayum Depression, Egypt: Chronology, Paly-nology, and Stratigraphy  
Director - Peter J. Mehringer
10. Unpublished Nubian Antiquities  
Director - Bernard V. Bothmer
11. Project in Medieval Islamic Astronomy  
Director - David A. King



12. Excavation of the Medieval Islamic Site of Fustat (Old Cairo)  
Director - George T. Scanlon
13. The Sphinx Project  
Director - James P. Allen  
Field Director - Mark Lehner
14. The Quseir Project  
Directors - Janet H. Johnson and Donald S. Whitcomb
15. Archaeological Investigations at Qasr Ibrim Egyptian Nubia  
Egypt Exploration Society/Director William Y. Adams
16. Khedival Coin Collection  
Director - Jere L. Bacharach

#### New ARCE Publications

During 1979 the Center published three new books. As a special service to members, these volumes are offered here at a special discount. Orders, accompanied by payment, should be sent to the Princeton office. All prices include postage and handling.

Averroes' Middle Commentary on Aristotle's Topics (Talkhīṣ Kitāb al-jadal).  
Edited by Charles E. Butterworth and Ahmad Abd al-Magid Haridi, Cairo, 1979.  
English introduction 53 pages, Arabic text 264 pages, paper cover. Price to members \$6.50; non-members \$10.00.

Quseir al-Qadim 1978: Preliminary Report.  
Donald S. Whitcomb and Janet H. Johnson, Cairo, 1979. 352 pages; text, plates, maps, illustrations, paper cover. Price to members \$13.00; non-members \$16.00.

The Luxor Museum of Ancient Egyptian Art Catalogue.  
By Bernard V. Bothmer, James Romano, et al., Cairo, 1979. xv, 219 pages including black and white and color illustrations, hard bound. Price to members \$17.50; non-members \$21.50.

In addition to the above, the Princeton office has copies of Arabic Writing Today, Volume II, The Drama (Cairo, 1977, 648 pages) which contains translations of plays by the following authors: Mahmoud Taymour, Tewfik el Hakim, Mahmoud Diab, Shawky Abdel Hakim, Youssef Idris, Farouk Khorshid, Mikhail Romane, and Mohamed Maghout. Price to members \$7.50; non-members \$10.00.

#### Cairo Center Library

In the past two years, the Center in Cairo has succeeded in adding significantly to its existing library. In fact, the collection now contains (counting processed and unprocessed works) in excess of ten thousand volumes. The following is a sample list of holdings:

--Complete series of publications of the Cairo Museum, the IFAO, Société de Géographie, and the Institute de Damas

--Complete runs of JEA, MIDEO, BSAE, CDE, and Revue du Caire.

--Complete sets of the Comité de Conservation des Monuments Islamiques, Concordances... de la tradition Musulmane, DSB, Jewish Encyclopedia, JARCE, Porter and Moss, Vandier and many important Arabic texts like Lisān al-'Arab, Nihāya al-'Arab, Subḥ al-'a'shā', al-Aghani, al-Khitāt al-Tawfiḡiyya, Tafsīr Ṭabarī, Ta'rīkh Bagh-dād, and Majalla ma'had al-makh tūtāt al-'arabiyya.

However, despite the continuing generosity of funding sources such as the Smithsonian Institution and the International Communication Agency, gifts are still necessary and extremely welcome. Rather than appeal here for money, the Center would like to ask its members first and foremost to send or bring to Cairo their own writings, whether offprints of articles or books. Secondly, it would be useful to receive spare or unwanted copies of almost any work about Egypt or the Middle East. If such material duplicates an item already in the library, it will nevertheless find value in our exchange program and can be traded for something needed. This is particularly true of past issues of JARCE.



Annual Meeting

Our next annual meeting will take place in the Sheraton-Palace Hotel, San Francisco, Sunday through Tuesday, April 13-15, 1980.

The meeting this year takes place in the same hotel and at nearly the same time as that of the American Oriental Society (April 15-17, 1980).

Anyone wishing general information may contact the Princeton or Cairo ARCE offices. Professor Kent R. Weeks, Department of Near Eastern Languages, UC/Berkeley, is in charge of local arrangements and the overall direction of the program. In order to participate in the various sections, members who have not already contacted the program committee should complete and send the Program Participation Form on the back of the following page to the appropriate section representative.

Because of the great distance involved, travel to this particular meeting will obviously present unusual problems for our many east coast members. Board member Robert Bianchi of The Brooklyn Museum has kindly offered to search for airline rates which might be substantially cheaper than the normal fare. We would urge all interested persons to contact him as soon as possible.

The Program Committee has expressed interest in the following special topics as well as those traditionally presented: Egyptian Pre-history, Coptic Studies, the Nubians.

مركز البحوث والآثار بمصر

The 1980 Annual Meeting  
of the  
American Research Center in Egypt

## PROGRAM PARTICIPATION FORM

If you wish to present a paper at the 1980 Annual Meeting of the ARCE, please send this form to the appropriate Program Committee member as soon as possible. An abstract of 250 words, typed and double-spaced, must be received by the same section chairman before February 15, 1980.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

ACADEMIC AFFILIATION AND STATUS: \_\_\_\_\_

ARCE Member \_\_\_\_\_yes \_\_\_\_\_no

I should like to read a paper in the following section:

\_\_\_\_\_Ancient \_\_\_\_\_Medieval \_\_\_\_\_Modern

I would require projection facilities:

\_\_\_\_\_yes \_\_\_\_\_no

I would need approximately

\_\_\_\_\_10 minutes \_\_\_\_\_15 minutes \_\_\_\_\_20 minutes

(The Program Committee will try to accomodate everyone's time request. While it may be necessary to curtail the length of some papers for reasons of schedule, all such changes will be brought to the attention of the speakers as early as possible.)

TENTATIVE TITLE \_\_\_\_\_

I understand that unless it accompanies this form, an abstract must be submitted before February 15, 1980.

Date \_\_\_\_\_

Signature \_\_\_\_\_

\*\*PLEASE SEE REVERSE SIDE FOR SECTION CHAIRMAN\*\*



PROGRAM COMMITTEE

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19th and 20th Century Egypt, including History,  
 Literature, Fine Arts, and Social Sciences

OTHER NEWSAntiquities News in the Cairo Press

The following items reproduce notices clipped from the local press in Cairo. Generally, what is included comes from the Egyptian Gazette (E.G.) and is presented as it appeared there. No attempt was made to investigate the accuracy of these announcements and readers should not assume that the Center can vouch for the opinions or facts they contain.

Finds

The EAO has begun excavations at Abu Roach, with a view to uncovering the Valley Temple of Djedefre, the successor of Khufu. Workers laying a section of sewer pipe are supposed to have come across remains that pinpoint the location of the temple. Excavations are being organized by Mr. Nasif Hassan, Director of Giza Antiquities.

Museums

A Swedish consultant has presented to Mr. Mansur Hassan, Minister of State for Cultural Affairs, a proposal to set up two new museums, one to display the "solar" boats of Khufu and the other to replace or complement the existing Egyptian Museum in Cairo. The new boat museum would house both the boat now kept in a temporary structure next to the pyramid of Khufu and another not yet excavated. The new antiquities museum would be sixteen times the size of the present museum in Tahrir Square.

Conservation

Mr. Mansur Hassan has asked the EAO to prepare a survey of pharaonic, Coptic, and Islamic monuments throughout Egypt that are now in danger from squatters or other modern encroachment.

The Committee for Culture and Information of the People's Assembly, under the chairmanship of Dr. Sahir el-Kalamawi, is to submit proposals for preserving monuments in the Luxor area to a UNESCO committee meeting here in October.

On 16 July, the EAO officially regained the antiquities sites in South Sinai. New maps are now to be prepared in collaboration with the Remote Sensing Center, to register all ancient sites in the area.



## Tourism

West Germany will carry out a project to provide the temple of Kalabsha with electric lights before the end of the year, so that it can be opened to tourists at night.

The governor of Qena has announced an ambitious series of projects designed to raise the Luxor area to international standards as a tourist attraction. These include: a new cable and wireless systems and a \$750,000 satellite linkup with world capitals, to improve communications; expansion of the Luxor Hotel by 130 beds; construction of a new building at Luxor airport to handle the "largest number possible" of tourists; resurfacing of roads leading to the temples and improvement of mooring facilities; and illumination of the Ramesseum and Medinet Habu, and installation of Sound and Light performances in all major temples, at a cost of LE 5,400,000, to encourage tourists to visit the temples at night.

(During the past year several members requested a general distribution of our corporate by-laws.)

## AMERICAN RESEARCH CENTER IN EGYPT, INC.

BY-LAWS AS OF NOVEMBER 22, 1969

### ARTICLE I NAME, OBJECT AND POWERS

Sec. (1) *Name.* The name by which this corporation is known is AMERICAN RESEARCH CENTER IN EGYPT, INC.

Sec. (2) *Objects.* The objects and purposes for which the corporation is formed are as stated in the Articles of Organization.

Sec. (3) *Powers.* The corporation shall have all the powers and privileges granted to similar corporations under the General Laws of the Commonwealth of Massachusetts.

### ARTICLE II OFFICES

Sec. (1) *Principal Office.* The principal office of the corporation shall be in such place in the United States as may be selected by the Board of Governors. Any change of such location shall be subject to ratification by the membership at the next following annual meeting. A resident agent shall be maintained in the Commonwealth of Massachusetts.

Sec. (2) *Other Offices.* The corporation may also have subsidiary offices at such places in the United States and in foreign countries as the Board of Governors may from time to time designate.

### ARTICLE III MEMBERSHIPS

Sec. (1) *Classes of Members.* There shall be four (4) classes of members, Individual Members, Research Supporting Members, Institutional Members and Honorary Members, being further described as follows:

- (a) Individual Member - A person who holds a membership in the corporation in his own individual name.
- (b) Research Supporting Member - An organization which meets those standards of substantial financial support of, and active participation in, the affairs of the corporation, as are set by the Board of Governors for membership as a Research Supporting Member.



- (c) Institutional Member - An organization interested in the corporation, and qualifying for membership in the corporation under such standards as set by the Board of Governors for classification as an Institutional Member.
- (d) Honorary Member - A person who shall be elected as an Honorary Member by the Board of Governors.

Sec. (2) *Applications*. All individuals or organizations or institutions desiring to become Individual, Research Supporting, or Institutional Members in the corporation shall submit applications in a form to be approved by the Executive Committee.

\*Sec. (3) *Election to Membership*. The Board of Governors shall make all future elections to membership of organizations or institutions. The Executive Committee shall make all future elections to membership of all individuals, including Honorary Memberships.

Sec. (4) *Resignation of Members*. Any member of any class may resign at any time by written notice directed to the President or Secretary of the corporation. Such resignations shall be effective upon receipt of the said notice. In the event of such resignations, membership dues of members shall not be refunded or, if due but unpaid, abated, but the Board of Governors may, in its absolute discretion, refund or abate on a pro rata basis, the dues of resigning Research Supporting Members.

Sec. (5) *Membership Records*. Complete membership lists and records shall at all times be maintained on a current basis in the principal office of the corporation.

Sec. (6) *Members Entitled to By-Laws*. Any member shall, upon written request to the Secretary, be entitled to receive a copy of the by-laws of the corporation.

Sec. (7) *Expulsion, Suspension or Reinstatement of Members*. The membership of any member of any class may be terminated, or suspended, or reinstated at any time by the Board of Governors with or without cause or for any reason which the Board shall, in its absolute discretion, consider to be sufficient. In the event of expulsion or suspension of a Research Supporting Member, the Board of Governors may, in its absolute discretion, refund or abate, on a pro rata basis, the dues of such member. There shall be no abate-ments or refunds in the case of expulsion or suspension of members other than Research Supporting Members.

Sec. (8) *Membership Dues*. All members, except Honorary Members shall pay such annual dues as the Board of Governors shall from time to time determine. The Board shall designate a separate schedule of annual dues for each membership class. The Board of Governors may on the recommendation of the Secretary drop from membership members who are in arrears in the matter of dues.

Sec. (9) *Voting Rights*. Only Individual Members shall be entitled to any vote at annual or special meetings of members. Each such Individual Member shall be entitled to cast one vote. Research Supporting, Institutional and Honorary Members shall not be entitled to vote at any meetings of members.

#### ARTICLE IV MEETINGS OF MEMBERS

Sec. (1) *Place of Meetings*. Meetings of members shall be at such place within the United States of Canada as the Board of Governors may determine to be appropriate. Meetings of members may be authorized at any other place by the membership at large.

Sec. (2) *Notice of Meetings*. Written or printed notice of each annual or special meeting of members, stating the place, day and hour thereof, shall be given by the Secretary to each member of all classes at least twenty-one (21) days before the meeting by mailing such notice, postage prepaid, addressed to each member at his address as it appears upon the membership records of the corporation. It shall not be requisite to the validity of any meeting of members that notice thereof shall have been given to any member so entitled who attends in person or by proxy, or waives notice thereof in writing filed with the records of the meeting, either before or after the holding thereof.

Sec. (3) *Quorum*. At any meeting of members, the presence either in person or by proxy of twenty (20%) per cent of the Individual Members shall constitute a quorum for the transaction of business, and the act of a majority of Individual Members present in person or by proxy at any meeting at which there is a quorum shall be the act of the full membership, except as may be otherwise specifically provided by statute or these by-laws. In the absence of a quorum, or when a quorum is present, a meeting may be adjourned by vote of a majority of the Individual Members present in person or by proxy, without notice other than by announcement at the meeting and without further notice to any absent member.

Sec. (4) *Voting*. At every meeting of members, each Individual Member shall be entitled to vote in person or by proxy duly appointed by instrument in writing, which is subscribed by such Individual Member and which bears a date not more than six months prior to the meeting at which it is used.

\*Sec. (5) *Annual Meeting*. The corporation shall hold annually a regular meeting of its members for the election of those members of the Board of Governors not appointed by Research Supporting Members, and for the transaction of general business, in NOVEMBER of each year. The members of the Board of Governors so elected shall be elected from among the Individual Members of the corporation. In case the annual meeting for any year shall not be duly called or held, the Board of Governors or the President shall cause a special meeting to be held as soon thereafter as possible in lieu of and for the purpose of such annual meeting, and all proceedings at such special meeting shall have the same force and effect as if taken at the regular annual meeting.



Sec. (6) *Special Meeting.* At any time in the interval between annual meetings, special meetings of the members shall be called by the Secretary or in the case of the death, absence, incapacity, disability or refusal of the Secretary, by such person as the Executive Committee may appoint, whenever requested to do so by the President, or by a majority of the Executive Committee, or by a majority of twenty (20%) per cent or more of the then Individual Members. Such written application shall state the time and purpose of any such meeting.

Sec. (7) *Nominations from the Floor.* Individual Members may offer nominations from the floor at the annual meeting of the corporation for the election of those members of the Board of Governors who are to be elected by the Individual Members, provided that a notice signed by not less than seven (7) Individual Members, giving the names of such nominees, is first filed with the Secretary not later than seven (7) days prior to the date of the annual meeting.

#### ARTICLE V BOARD OF GOVERNORS

Sec. (1) *General Powers.* Subject to the limitations contained in these by-laws, or in any statute, as to action to be authorized, approved or undertaken by members, all corporate powers shall be exercised by or under authority of, and the business and affairs of the corporation shall be controlled by, the Board of Governors.

Sec. (2) *Number of the Board of Governors.* The number of members of the Board of Governors shall be equal to two (2) times the number of Research Supporting Members, plus one; but in no event shall there at any time be fewer than twenty-one (21) members of the Board, unless a vacancy occurs by reason of death or resignation during the interim period between annual meetings of members, and said vacancy remains unfilled.

\*Sec. (3) *Research Supporting Members to Have Places on the Board of Governors.* Each Research Supporting Member shall be entitled to appoint one member of the Board of Governors. The appropriate administrative officer of each organization which is a Research Supporting Member shall annually at the annual meeting of members, appoint or reappoint a person to the Board of Governors to serve as a member of the Board of Governors.

\*Sec. (3) *Other Members of the Board of Governors.* The Individual Members of the corporation shall, at the annual meeting of members, elect from within their own number the following members of the Board of Governors:

A number of members equivalent to the number of Research Supporting Members of the corporation plus one, except that in the event that the said number of Research Supporting Members is fewer than ten (10), then the Individual Members shall elect a sufficient number of persons to the Board of Governors to bring the total number of persons on the Board to twenty-one (21).

\*Sec. (5) *Terms of Members of Board of Governors.* Those members of the Board of Governors who are elected by the members of the corporation at the annual meeting shall hold office until the next annual meeting of members of the corporation, and thereafter until their successors are designated and elected. Any member of the Board of Governors appointed by a Research Supporting Member shall hold office until the membership of the Research Supporting Member gives notice to the corporation at the annual meeting of members of appointment of a person other than its then appointee to the Board of Governors, whichever occurs sooner. In the event of any vacancy on the Board, through death, resignation, or by any other cause, the remaining members shall constitute the full Board of Governors until such vacancy is filled by appointment or by the election of a successor.

Sec. (6) *Status of Members of Board of Governors.* No person may at the same time hold office as a member of the Board of Governors by virtue of both an appointment by a Research Supporting Member and election by members of the corporation at the annual meeting. Persons appointed by Research Supporting Members to the Board of Governors need not be Individual Members of the corporation. Each member of the Board shall have one vote and there shall be no distinctions of any kind, insofar as voting power is concerned, or the operations of the Board, or in any other respect, between members of the Board of Governors who have been appointed or elected, except as may be specified elsewhere in these by-laws.

Sec. (7) *Board of Governors to Elect Officers.* The President and Vice-President shall be elected by the Board of Governors from within their own number at the meeting of the Board of Governors following the annual meeting of the members each year. The Board of Governors shall also elect a Secretary and Treasurer and an Assistant Treasurer, and such other subordinate officers as they may deem advisable, from within or without their number. All of said officers shall hold their respective offices until the first meeting of the Board of Governors following the annual meeting of members and thereafter until their successors are elected and qualify, subject, however, to resignation or removal.

\*Sec. (8) *Board of Governors to Approve Annual Budget.* The President shall prepare, not later than May 15th in any year, a budget showing anticipated receipts and expenditures for the fiscal year next beginning. The said budget shall be presented to the Board of Governors for its rejection, alteration or ratification at the first meeting of the Board following the said May 15th date, whether said meeting be an annual or special meeting. In the event the Board of Governors fails to meet within the fourteen (14) day period following the said May 15th date, the said budget shall be presented to the Executive Committee for its consideration and action. The action taken on the budget by the Executive Committee shall be considered by the Board of Governors at the meeting of the Board next following the said budget meeting of the Executive Committee, and the Board may reject, alter or ratify the said action. However, any commitment or expenditure by the corporation pursuant to said budget as approved by the Executive Committee prior to ratification by the Board of Governors shall be deemed to be a proper commitment or expenditure of the corporation whether or not said commitment or expenditure is later ratified by the Board of Governors.



\*Sec. (9) *Board of Governors to Elect Executive Committee.* The Executive Committee shall be elected annually at the annual meeting of the Board of Governors to hold office until the next annual meeting of the Board of Governors following, or until successors are duly designated or elected, and shall consist of the President, the Vice-President and five additional persons chosen from within their own number by the Board. The limitation on the number of members of the Executive Committee to five shall come into effect with the annual meeting in 1970.

\*Sec. (10) *Meeting of Board of Governors.* An annual meeting of the Board of Governors shall be held at the same place and immediately after adjournment of the annual meeting of the members, for which meeting no notice shall be required to be given to any member of the Board of Governors, nor shall any notice be required to be given of any adjournment thereof. Special meetings of the Board of Governors, including an annual budgetary meeting in May, may be held at the call of the President, Treasurer, or seven (7) or more members of the Board of Governors by a written notice thereof signed by him or them or the Secretary and sent by mail to each member of the Board of Governors at his last known place of business or residence at least ten (10) days before the meeting, or given to him personally in time to attend.

Sec. (11) *Quorum.* At any meeting of the Board of Governors, the presence of a majority of the Board in person or by proxy shall constitute a quorum for transaction of business. At all meetings of the Board of Governors each Member of the Board of Governors shall be entitled to cast one vote in person or by proxy. When a quorum is present in person or by proxy at any meeting, a majority of the members of the Board of Governors present or represented by proxy shall decide any questions brought before the meeting.

#### ARTICLE VI EXECUTIVE COMMITTEE

Sec. (1) *General Powers.* The Executive Committee shall, during the intervals between the meetings of the Board of Governors, possess, and may exercise, all of the powers of the Board of Governors in the management of the business and affairs of the corporation, except as to such matters which are expressly reserved to the Board of Governors by its own resolutions or by these by-laws.

Sec. (2) *Specific Powers.* In the absence of any reservations by the Board of Governors, the Executive Committee or its nominees shall:

- (a) Negotiate and approve the terms of all contracts and agreements between the corporation and the United States Government, or any other governmental authorities or agencies thereof.

- (b) Appoint the principal administrative person in each office of the corporation to carry out the directives of the officers of the corporation.
- (c) Fix the salaries, duties and other terms of employment of the said principal administrative person.

Sec. (3) *Reporting to the Board of Governors.* All action by the Executive Committee shall be reported to the Board of Governors at its meeting next succeeding such action and shall be subject to ratification, revision and alteration by the Board of Governors; provided that the rights of third persons shall not be affected by any such revision or alteration. The Executive Committee shall keep full and fair records and accounts of its proceedings and transactions.

Sec. (4) *Resignations and Vacancies.* The Executive Committee shall accept resignations of members of the Board of Governors, members of the Executive Committee, and officers, and in case of any vacancy through death, resignation or any other cause whatsoever, may fill such vacancy, including vacancies on the Board of Governors (subject to the exception noted hereafter) for the unexpired portion of the term and until the election and qualification of a successor; but if it does not fill any such vacancy or vacancies in the Executive Committee the remaining members shall constitute the full Executive Committee until such vacancy is filled. Notwithstanding any other provision herein contained, however, in the event a vacancy occurs on the Board of Governors by reason of the death or resignation of a member of the Board appointed by a Research Supporting Member, the said Research Supporting member shall, if it then still holds membership in the corporation, appoint a person of its own choosing to membership on the Board to fill the said vacancy.

Sec. (5) *Rules and Regulations.* The Executive Committee may, subject to rejection, alteration or ratification by the Board of Governors, make such rules and regulations not inconsistent with these by-laws or the laws of the United States of America, or the Commonwealth of Massachusetts, or any other State, Territory, dependency, or foreign country in which the corporation may be doing business, as it deems necessary or proper for the guidance of the officers, employees, and management of the affairs of the corporation.

Sec. (6) *Meetings of the Executive Committee.* A legal meeting of the Executive Committee may be held at any time by order of the President, and shall be called by the Secretary upon request of any member of the Executive Committee in the same manner as prescribed for the special meeting of the Board of Governors in the by-laws. A legal meeting of the Executive Committee may be held at any time without notice when all Executive Committee members are present. Any member may waive notice of any meeting in writing, either before or after the meeting. Any meeting, the records of which are approved in writing by all of the members of the Executive Committee, shall be a valid meeting, whether a quorum was present or not. Meetings of the Executive Committee may be held outside of the Commonwealth of Massachusetts.



Sec. (7) *Quorum*. A majority of the Executive Committee present in person shall constitute a quorum at any annual, regular or special meeting. Each member of the Executive Committee shall be entitled to cast one vote. When a quorum is present in person at any meeting, a majority of the members of the Executive Committee present shall decide questions brought before the meeting.

#### ARTICLE VII OFFICERS

Sec. (1) *Officers*. The officers of the corporation shall be a President, a Vice President, a Treasurer, a Secretary and an Assistant Treasurer who shall also serve as Director of the overseas headquarters and such other subordinate or assistant officers as the Board of Governors shall from time to time appoint. Two or more offices may be held by the same person. Each officer shall hold his office for a term of one year or until his successor shall have been duly chosen and qualified, or until his death, or until he shall resign or shall have been removed in the manner hereinafter provided.

\*Sec. (2) *Removal*. Any officer except such officers as are elected by the Individual Members may be removed, either with or without cause, by the vote of a majority of the then entire Board of Governors, at any meeting of the Board. The Individual Members may, at any special meeting, with or without cause, remove the Treasurer or the Secretary of the corporation.

Sec. (3) *President*. The President shall be the chief executive officer of the corporation and shall have general supervision over the business of the corporation, over its several officers and over its administrative personnel and other employees, subject only to the control of the Board of Governors and the Executive Committee. He shall, when present, preside at all meetings of the members, the Board of Governors and the Executive Committee. He may sign and execute, in the name of the corporation all authorized deeds, mortgages, bonds, contracts, or other instruments, except in cases in which the signing and execution thereof shall have been expressly delegated to some other officer or agent of the corporation; he shall annually prepare a full and true statement of the affairs of the corporation, which he shall submit at the annual meeting of the corporation; and, in general, the President shall perform all duties incident to the office of the President of the corporation, and such other duties as from time to time may be assigned to him by the Board of Governors or the Executive Committee. He shall, whenever it may be necessary in his opinion, prescribe the duties for officers and employees of the corporation whose duties are not otherwise defined.

Sec. (4) *Vice-President*. The Vice-President shall preside at all meetings of members of the Board of Governors and the Executive Committee in the absence of the President, and shall perform such other duties as may from time to time be assigned to him by the Board of Governors or the Executive Committee.

Sec. (5) *Treasurer*. The Treasurer shall give a bond for the faithful discharge of his duties if and when required by the Board of Governors. The Treasurer shall have charge of the corporate seal of the corporation, shall deposit all funds of the company in such depositories as may be selected by the Executive Committee, pay all its bills, and collect all monies due to the company. He shall keep or cause to be kept full and accurate books of account containing a record of all purchases and of all monies received and paid out for the corporation, which financial books and accounts shall be constantly open to the inspection of the officers of the corporation and the members of the Board of Governors, and the Executive Committee, and shall render to the Board of Governors at least once in each year a full and clear statement showing the assets and liabilities of the corporation and the results of its operations for the year last ended; and, in general, shall perform all the duties incident to the office of a Treasurer of the corporation, and such other duties as may be assigned to him by the Board of Governors, Executive Committee, or the President.

Sec. (6) *Assistant Treasurer*. The Board of Governors shall elect an Assistant Treasurer. The Assistant Treasurer shall also be the Director of the overseas headquarters and shall have such authority and perform such duties as the Board of Governors or Executive Committee or President may prescribe. He shall give a bond for the faithful discharge of his duties if and when required by the Board of Governors.

Sec. (7) *Secretary*. The Secretary shall attend all meetings of the members, the Board of Governors, and the Executive Committee, and shall keep full, true and accurate records of all business transacted at such meetings, and shall discharge all other duties properly appertaining to this office and which may be attached thereto by the Board of Governors or Executive Committee. He shall have the custody of the minutes and membership record books of the corporation. He shall give notice of all meetings of the members, the Board of Governors and the Executive Committee in the manner prescribed by these by-laws. The Secretary shall be duly sworn to the faithful and impartial discharge of his duties, and in the absence, incapacity, or inability of the Secretary to act at any meeting, a Temporary Secretary who shall also be duly sworn, shall be chosen by the officer presiding at such meeting.

Sec. (8) *Salaries*. The salaries, if any, of officers shall be fixed by the Board of Governors and the fact that any officer is a member of the Board of Governors shall not preclude him from receiving a salary or from voting on the resolution providing for the same.

#### ARTICLE VIII STANDING COMMITTEES

Sec. (1) *Appointment and Members*. Appointment of persons to serve on Standing Committees shall be by the President from the Individual Members of the corporation. Committee membership shall be co-terminous with the term of office of the President. The President shall ex officio be a member of the Committee. The chairman of each Committee shall be designated by the President. In the event of the



resignation, death or disqualification of any member of the Committee, the President shall appoint a successor to serve for the unexpired term. Each Standing Committee shall consist of not more than five nor less than three persons.

Sec. (2) *Duties of Standing Committees.* Standing Committees shall have such duties and perform such functions as the President shall determine.

Sec. (3) *Designation of Standing Committees.* There shall be Standing Committees on:

Fellowships and Grants  
Memberships and Contributions  
Publications  
Archeological and Research Expeditions

Sec. (4) *Other Committees.* The President may appoint such other committees as the business of the corporation may require.

Sec. (5) *Records and Reports.* Each committee shall elect its own Secretary who shall keep regular minutes of the transactions of its meetings, and shall cause them to be recorded in books kept for that purpose in the office of the corporation, and the said minutes shall be reported to the Executive Committee at its next meeting.

#### ARTICLE IX NOMINATING COMMITTEE

Sec. (1) *Appointment and Function.* At least two months prior to the annual meeting of members, the President shall appoint a Nominating Committee of three Individual Members of the corporation who shall present in writing at least one month prior to the annual meeting of the members the name of a candidate for each office to be filled by election by the members. The nominations as presented by the Nominating Committee shall be sent to the members of the corporation with the notice of the annual meeting. The Nominating Committee shall also present to the Board of Governors for consideration at its annual meeting nominations for the offices of President, Vice-President, Secretary, Treasurer, Assistant Treasurer and such subordinate officers as they deem advisable and nominations for those members of the Board of Governors to be elected to the Executive Committee.

#### ARTICLE X SUNDRY PROVISIONS

Sec. (1) *Signing of Checks.* The drawing of checks, acceptance of drafts and bills of exchange, and the signing of negotiable instruments shall be by the Treasurer, or by such other person or persons, and in such manner as may be authorized by the Executive Committee.

Sec. (2) *Fiscal Year.* The fiscal year of the corporation shall begin on the first day of July and end on the last day of June, unless otherwise provided by the Board of Governors.

Sec. (3) *Seal.* The corporate seal of the corporation shall bear its name, the year of incorporation, and the words, "Incorporated, Massachusetts," and such other device or inscription as the Board of Governors may determine.

Sec. (4) *Bonds.* The Board of Governors or the Executive Committee may require any officer, agent, or employee of the corporation to give a bond to the corporation, conditioned upon the faithful discharge of his duties, with one or more sureties, and in such amount as may be satisfactory to the Board of Governors or the Executive Committee.

Sec. (5) *Amendments to By-Laws.* These by-laws may be amended, altered, or repealed, or new by-laws adopted, by the vote of a majority of the Individual Members represented in person or by proxy at any annual meeting or special meeting of the members at which a quorum is present, provided notice of such proposed amendment, alteration, repeal or adoption of new by-laws is contained in the call of said meeting.

Sec. (6) *Expenses.* The Board of Governors or the Executive Committee may, in their discretion, authorize the payment of such expenses as may be incurred by officers, members of the Board of Governors or committee members in carrying on the business of the corporation.

Sec. (7) *Resignation.* Any officer, or member of the Board of Governors or Executive Committee, may resign at any time by giving written notice to the President or Secretary of the corporation, and the acceptance of such resignation shall not be necessary to make it effective.

\* \* \* \* \*

BY-LAWS AMENDMENTS

NOVEMBER 14, 1975

"ARTICLE IV, Section (5) now reads:

*Annual Meeting.* The corporation shall hold annually a regular meeting of its members for the election of those members of the Board of Governors not appointed by Research Supporting Members, and for the transaction of general business, in MARCH or APRIL of each year. The next annual meeting following the meeting in November, 1975, shall be in March or April, 1977."

The remainder of the section is unchanged.



"ARTICLE V, Section (8) now reads:

"Board of Governors to Approve Annual Budget. The President, or person he designates, shall prepare and present to the Governors for their rejection, alteration or ratification, not later than ten (1) days prior to the annual meeting of the Board of Governors, a budget showing dollar anticipated receipts and expenditures for the fiscal year next beginning. In the event the Board of Governors fails to meet at the time of the annual meeting of members, the said budget shall be presented to the Executive Committee for its consideration and action."

The remainder of the section is unchanged.

"ARTICLE V, Section (9)

"The final sentence shall be deleted." (The sentence is "The limitation on the number of members of the Executive Committee to five shall come into effect with the annual meeting in 1970.")

"ARTICLE V, Section (10) now reads:

"Meetings of Board of Governors. The annual meeting of the Board of Governors shall be held at the same place and within thirty-six hours following the adjournment of the annual meeting of members, for which written notice shall have been given to the Board members by the President or Secretary at least ten (10) days prior to the meeting. Included in the agenda of the meeting shall be the dollar budget specified in Section (8) above. Special meetings of the Board of Governors may be held at the call of the President, Treasurer or seven or more members of the Board of Governors by a written notice thereof signed by him or them or the Secretary and sent by mail to each member of the Board of Governors at his last known place of business or residence at least ten (10) days before the meeting or given to him personally in time to attend."

#### BY-LAW AMENDMENTS

NOVEMBER, 1972

The By-Laws of the American Research Center in Egypt, adopted in November 1969 and printed in Newsletter number 72, January 1970, have been amended as follows.

"ARTICLE III, Section (3) amended November, 1972 to read:

"Election to Membership. The Board of Governors shall make all future elections to membership of organizations, institutions, individuals and honorary members."

"ARTICLE VI, Section (3) amended November, 1970 to read:

"Research Supporting Members to Have Places on the Board of Governors. Each Research Supporting Member shall be entitled to representation on the Board of Governors. Upon its election to membership the appropriate administrative officer of the Research Supporting Member may inform the Secretary of the ARCE of the name of its representative appointed to serve on the Board of Governors during its membership or until the Secretary of the ARCE is notified of his replacement. To insure the desired regular participation of each Research Supporting Member in each meeting of the Board of Governors, any such member may, when use of the proxy procedure provided in Section 11 of this article is deemed inadequate, inform the Secretary of the ARCE, through its appropriate administrative officer, of its appointment of a temporary or substitute representative to any specific meeting of the Board of Governors."

"ARTICLE V, the section entitled "Other Members of the Board of Governors" shall be number Section (4).

"ARTICLE V, Section (5) amended November, 1972 to read:

"Term of Members of Board of Governors. Those members of the Board of Governors who are elected by the members of the corporation at the annual meeting shall hold office until the next annual meeting of members of the corporation, and thereafter until their successors are designated and elected. Any member of the Board of Governors appointed by a Research Supporting Member shall hold office until the membership of the Research Supporting Member gives notice to the Secretary of the corporation as provided in Article V, Section 3 of appointment of a person other than its then appointee to the Board of Governors, whichever occurs sooner. In the event of any vacancy on the Board, through death, resignation, or by any other cause, the remaining members shall constitute the full Board of Governors until such vacancy is filled by appointment or by the election of a successor."

"ARTICLE V, Section (8) amended November, 1973 to read:

"The President (or person he designates) shall prepare, not later than May 1st in any year, a budget showing anticipated receipts and expenditures for the fiscal year next beginning. The said budget shall be presented to the Board of Governors for its rejection, alteration or ratification at the first meeting of the Board following the said May 1st date, whether said meeting be an annual or special meeting. In the event the Board of Governors fails to meet within the thirty (30) day period following the said



May 1st date, the said budget shall be presented to the Executive Committee for its consideration and action.

The remainder of the section is unchanged.

"ARTICLE VII, Section (2) amended November, 1972 to read:

"Removal. Any officer may be removed, either with or without cause, by the vote of a majority of the entire Board of Governors, at any meeting of the Board."

Collège de France  
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